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THE SALONS

BY

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SALONS WITH FISHING SPEARS AND STONE ANCHOR.

NOTE.

The main authority on the Salons up to date has been Dr. Anderson's "*Selungs of the Mergui Archipelago*" (London, Toubner, 1890) a useful little volume, which may be referred to with advantage by any one who is interested in these sea-gypsies.

The connection of the Salons with the Sea Jakun of the Malay Peninsula is clearly established in Skeat and Blagden's "*Pagan Races of the Malay Peninsula*" (London, Macmillan, 1906). This work deals with the question of the Mon *khmer* element noticeable in the Salon language to which Mr. Carpiett refers at page 19 of his monograph.

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THE SALONS.

THIS mysterious tribe of sea-gypsies is found mainly in the Mergui Archipelago between latitude $9^{\circ} 50'$ and $13^{\circ} 20'$ and longitude $97^{\circ} 20'$ and $98^{\circ} 40'$. A few families are found at the mouth of Kopa river and near Ujong Salang near Tong-ka, Siamese districts, on the west coast of the Malay peninsula and immediately south of the Archipelago. To Europeans and Burmese they are known as Salons, the former having adopted the name from the latter. Malays talk of them as *Orang Bè-sin* and, infrequently, as Salon after the Burmese. The Siamese know them as *Chao nam* or "inhabitants of the water." The origin and meaning of *Bè-sin* are unknown. The Salons refer to themselves as *Maw khen* or "drowned people," a pathetic, though appropriate, appellation. No attempt has ever, as far as I can discover, been made to trace the origin of the word Salon. The Burmese state that they are unable to say how it came to be applied, and yet it is clear that they are responsible for it, for they were in possession of these parts for many years before the arrival of the British. It is true that the country was under Siamese rule long before the Burmese arrival—certainly prior to the 17th century—but the former have no such word in their vocabulary.

Cæsar Frederick mentions Tenassiry about 1567 A.D., and Ferdinand Mendez Pinto, who passed through the Archipelago in 1545 A.D., makes mention of "the Custom Houses of the ports of Tanancasim, Jun Calon, Merguim, Vagàrim, and Tavay" but nothing is said of the Salons. In 1819 a British Officer, who sailed down the Archipelago, saw no sign of life on the Islands except a fire on James' Island. These facts

are no proof that the Salons were not in existence in the Archipelago during the periods in question. It is probable that their not being seen by Pinto and Cæsar Frederick was due to their not having permanently settled in the Archipelago in the sixteenth century. In 1819 they had very probably escaped observation as they lived wholly in boats, and in those days took especial care to conceal themselves among the westernmost islands as a precaution against depredations of pirates.

When I visited Penang in 1902 the steamer I travelled in called at the ports of the Kopa and Puket. At the former port I met a few Salon families who had built themselves houses and had settled down permanently to fishing, having given up the wandering life of their brethren in the north. They told me that there were a few other families at Ujong Salang and that in former years, when in the day of their prosperity, Ujong Salang and the country round about was the seat of their "Government." Further inquiry amongst the Salons of the Archipelago shows that according to tradition Kitthayin island between longitude $98^{\circ} 20'$ and $98^{\circ} 30'$ and latitude $21^{\circ} 35'$ and $21^{\circ} 50'$ and Elphistone and Ross islands between longitude $97^{\circ} 55'$ and $98^{\circ} 10'$ and latitude $12^{\circ} 10'$ and $12^{\circ} 30'$ were the local seats of their "Government," the first named being the oldest; and it appears that they recollect Ujong Salang also being mentioned as a still older seat.

It is curious that Mergui Burmese invariably refer to outside Burmese (*i.e.*, those who come from any part of Burma north of Tavoy) as "Pagan." Inquiry shows that this originated from the time that Pagan was the capital of Burma when it was understood that all Burmans came from this seat of the Government. The custom has remained and to this day a Burman from Rangoon, Toungoo, or even Moulmein is known as *Pagan* without even the affix *oo* as

ꠘꠣ꠆ꠣꠤ or ꠘꠣ꠆ꠣꠤꠤ. From this peculiarity of the Mergui Burmese in naming an adjacent people after the seat of Government they came from there seems to me to be little doubt that the origin of the word *Salon* is on the same analogy to be found in the probability that Burmese first met (or heard of) them at Ujong Salang and so named them, a strange tribe, *Salang*, the phonetic transition of which word to *Salon* can easily be followed. It should be explained that the words Ujong Salang are Malay. *Ujong* means "cape" or "headland" so that the two words together mean Cape Salang. Burmese and others, except Europeans, never use the prefix Ujong in conversation. The English do, but in the corrupted form Junk Ceylon.

According to Siamese tradition the Salons originally lived on land. One day a monk asked one of them to ferry him across a river but was refused. He therefore cursed the whole tribe who have ever since been homeless wanderers. But the Burmese say they are *Pathès* or *Kathès* subsequently called Salons. There is still greater mystery surrounding these *Pathès* or *Kathès*. Elderly people assert that about the time of the British advent there were a few families living in the Pathè quarter of Mergui town, now known as Talaingzu. Withal not one of these elderly people is able to say why the name was changed from Pathè or Kathè to Salon. It is reasonable to hold that if the families are remembered in their houses in a certain quarter of the town the reasons of their dispersion and for the violent change of name scarce 80 years ago should also be recalled. The story connecting the Salons with these mysterious people I therefore put aside as mythical, as I also do the fanciful account a nonagenarian advocate gave me to the effect that Alompra, when in these parts, stigmatised them for some unknown reason by the abusive term ꠘꠣ꠆ꠣꠤ since when the ꠘꠣ꠆ꠣꠤ were dropped in favour of the affix

๘๓ thus making ๘๘๓. One other traditional account which points to the earliest home of the Salons as being on *Kaw Thambi* should, perhaps, be mentioned. *Kaw Thambi* (*Thambi* island in Siamese) is said to have existed between the headquarters of the present Pawa stream and the northern side of Monoron hill on the Lenya river, between latitude $11^{\circ} 40'$ and $12^{\circ} 10'$ and longitude $98^{\circ} 40'$ and 99° , approximately. Its exact site is at present unknown. The tradition carries one no further than that this people once occupied an important place in the Government of *Kaw Thambi* at some period anterior to the advent of the Siamese and that they gradually receded towards the sea in the face of oppression and vexations. No Salon, however, knows anything of *Kaw Thambi*.

I have drawn up a list of over 200 Salon words, as used at present, and have shown in parallel columns their English, Siamese, and Malay equivalents. Some Burmese and Karen loan words are also given. The similarity of some of the Salon words to those used by Siamese and Malays cannot, I think, fail to strike any one who looks through the list. The number of Malay words which are identical in Salon is most remarkable. Indeed it leads one irresistibly to the conclusion that there is a very close intimacy between the two, or indeed that both had a common origin. The words for hand, hair, moon, mast, rain, pain, paddy, dear, prawn, black, and many others are identical in Salon and Malay. On the other hand the word for *salt* in *salt water* is identical in Siamese and Salon, *i.e.*, *Khem*. This is also noticeable in the words rudder, a well, pleasant, silver, to receive, one, man which are as follows:—

<i>English.</i>	<i>Salon.</i>	<i>Siamese.</i>
Rudder	... Nakoot	... Ka koot.
A well	... Aw-in-Baw	... Baw nam.
Pleasure	... Ch'nek	... Sanook.

Silver	... Ngin	... Ngun.
To receive	... Lap	... Rap.
One (boat)	... Kabang lam	... Rua lamngun.
Man	... Manoot	... Manoot.

The only Burmese words which appear to have been adopted are contained in the phrase "Never mind" which in Salon is rendered *a-twet-ha*, *ha* being the negative "not." In Mergui Burmese the phrase would be *a-twet-ma-shi-a*, the negative here being "ma" and "a." Enquiries have from time to time been made to discover the cause of this change in Mergui Burmese in the final from *bu* to *a*, but without success. In ordinary Burmese, as spoken in other parts of the province, the phrase would be rendered *a-twet-ma-shi-bu*. It seems probable, however (whatever the cause of the adoption of the final "a" by the Mergui Burmese which after all is not relevant to the present inquiry), that the Salons borrowed it as a useful adjunct to their imperfect language. On the other hand it is difficult to see how the Salons could hitherto have managed without a negative. In the absence of further data (such as the fact of the Salons having dropped the use of a negative formerly known) it is sufficient to merely draw attention to the resemblance.

In turning to the list of words for help as to the earliest association of the Salons with material objects and other tribes around them the task seems, at times, hopeless. The word for *sea* is unlike that in Siamese or Malay, but yet the words for mast, anchor, fish, sail, rudder, wind, to founder, the west, an island are identical in Malay. Closely connected with these are the words paddle, oar, sea, slug, north, south, east, oyster which one would expect to find borrowed from Malay; but these words in Salon are as unlike those in Malay or Siamese as that for "sea" is. Taking the various parts of the body we find that the Salon words for nose, hand, foot, eye, hair, ear, are the same in Malay

while those for finger, hair, teeth, lip, finger-nail, beard are unlike. Theft, murder, and marriage are expressed by pure Salon words while river, God, to say, and bravery have clearly been borrowed from the Siamese. *Tanao* is Salon for a Burmese. This word in Chinese means Mergui and is applied by Chinese to a Mergui Burmese. Siamese and Europeans are known as *Shèm* and *koola* respectively which in Burmese become *shan* and *kala*. Of the numerals excepting 1, 8, 9, and 10 the rest are borrowed from the Malay. It is curious to note that the Salon word for paddle, *p'wa*, or *n'wa* is almost identical with the Sgau Karen word *naw wa*.

A few Salon phrases will now be given, the meaning of each word in English being shown below the equivalent Salon word.

- (1) Come and eat rice ... *Narèn iri makan chon*
Come here eat rice.
- (2) Do you make mats ... *Bi-eing buat tèkan ka.*
You make mat (interrogation).
- (3) Do not be afraid ... *Na Nakoot la.*
Not afraid.
- (4) Have you any children ? ... *Bi-eing anak na ka.*
You child have (interrogative).
- (5) The child fell into the sea *Anak d'hawk awken.*
Child fell sea.
- (6) Why did you go away ... *Ba lè ba anawng.*
Return what reason.
- (7) Why did you beat the child. *M'lon ba anawng anak.*
Beat what reason child.
- (8) A Salon died yesterday ... *Mawken booboot matoi abaw.*
Salon yesterday died one.
- (9) Are you married ? ... *Bi-eing Kanai na ka?*
You husband have (interrogative).
- (10) We have not had any food for three days. ... *Kanoi t'loi aloi na makan ha.*
We three days have eat not.

- (11) How much is a basket ... P'lah achit laka toom?
of rice ? Rice basket price how much.
- (12) Why did you run away ... Bi-eing Kaboot ba anawng.
You run what reason.
- (13) I am going to Don to- ... Chichaw chibaw lakao Don.
morrow. Tomorrow I go Don.
- (14) The sun is very hot ... Plang kawlat makèng.
Sun hot very.
- (15) There are tigers in this ... Kawtan ini p'noo na.
jungle. Jungle this tiger are (or is).
- (16) There is rice in the bazaar Je p'lah na.
Bazaar rice is.

The construction of these sentences shows that generally the nominative comes first, the verb next, and the object last in a simple sentence, but when it is interrogative the verb is last. In the affirmative sentences (numbers 15 and 16) the verb comes last as in Siamese, Malay, or Burmese. It is said that the adjective may be used last, as in phrase 8, or before the noun it qualifies as in sentence number 10. Plurals and tenses appear to be unknown and can only be grasped by the context. The final *la* in sentence 3 is said to be used for the sake of euphony.

With regard to the manners and customs one is tempted to report in the words of the midddy :—"They have no manners and their customs are beastly." The Salons generally remain together in groups or *kawang*s, each group consisting of from 4 to 40 boats. A Salon's house and home is his boat and his habitat the sea and the uninhabited islands in them. Owing to the depredations of pirates and oppressions from time immemorial they have never built themselves houses or taken to cultivation of any kind preferring to live in their boats which afford them a ready means of escape. Each man makes his own boat, generally when he intends to strike out for himself, of *thingan*, *uban*, *taungbein*, or *kadut* wood, fashioned in a manner peculiar

to himself. Having shaped his boat out of the trunk selected he puts a ribbing of the boles of the *yingan* palm on to the gunwales from stem to stern to keep out the wash of the sea in a storm and to help to keep it afloat in case it is overturned. The ends are sharp pointed with a niche cut out thus] [to enable one to step in. It would be impossible to step into the boat from the side without tilting it over altogether. The leaves of the *tazin* palm are stitched together for a sail, and when not so used, it serves as a covering from the sun or rain. Generally, however, a second covering of these leaves is made and thrown over the stern as a protection for the children from the elements. In these boats, from 20 to 30 feet long and about 8 feet in width, a man and his family live day in, day out, a portion being reserved for his cooking place and jar of fresh water.

The question of marriage is not such a serious matter with these people as it is with the Burmese, Malays, or Siamese. Any man who is able to earn his own livelihood, is industrious, and is of good character as judged by the standards of the tribe is considered qualified. Having selected the girl of his fancy one or two elders are sent to acquaint her parents of his intentions. If it is intended not to entertain his attentions an evasive reply is given at once; if not one of assurance. A few days later a definite reply is sent. Lucky and unlucky days are unknown, so the question of settling a date presents few difficulties. On the day of the marriage the whole of the Salons in the group assemble and partake of country spirit and food. The bridegroom or his parents send, perhaps, a pig as their contribution to the feast; if not some wearing apparel if they can afford it. After much jollification the bride is conducted by her girl friends—or sometimes by her male friends—to the boat in which she is to live and there made over to her husband. No marriage ceremony is actually gone

through. After marriage husband and wife live with the parents of the latter till they have a child or children or till they shift for themselves earlier if they wish to do so. The latter end is arrived at by the man making himself a boat which is to be his future home.

With the completion of his boat and the arrival of the first baby a man's family life may fairly be said to have begun. In his boat he will have a fire place, *i.e.*, some sand placed on a piece of boarding with three stones placed triangularly on it, a *da*, an axe, some earthen pots, a rod and line, a harpoon, some torches, and a jar for fresh water, and (latterly) matches which have taken the place of flint. Up till about 50 years ago the staple food was fish, oysters, and jungle roots and herbs with honey now and again. Since then rice and salt fish have been obtained by barter from certain Chinese traders and the former is now the staple food. Those with a susceptible olfactory organ should not venture into one of these boats for it will be found littered with offal and putrid blood which raise a stench sufficient to stagger even the strongest. It is as easy to throw overboard anything not required as to throw it into the well of the boat, but habit appears to have become second nature, and neither the stench nor myriads of flies appear to cause the inmates the smallest discomfort. Hunting dogs are specially kept for deer and pig, especially the latter which abound on most of the islands. The method of training is simple but effective: a dog is left on an uninhabited island for a week or a fortnight and is then sought and taken back. It has generally by this time learnt to hunt for itself by the stern law of necessity and continues to do so for its master. If it fails to hunt it is similarly treated for another week or two.

Male and female "midwives" exist and one is said to be as skilful as the other. The girl's mother may be present

only if she happens to be within easy reach. No "baking" of the stomach, *i.e.*, placing hot bricks or stones on it, or sleeping within a few inches of a fire is required, the mother having to be up and at her duties within three or four days after confinement. Medicines are said to be unknown.

The child is named about a month after birth; but no further ceremony is necessary than that of calling together an elder or two and informing them of what name has been decided on. The ears of both male and female children are bored, but it is not essential and it is carried out at no particular age. From the list of the names of those whose heads were measured it will be seen that most of the names are Malay, a few being Burmese.

Sick people are abandoned at the first indications of death. "We leave them to themselves directly they begin to get cold and we feel there is no more hope" say the Salons. Near the sick man rice, water, and matches are placed and the whole group sail away because of their fear that his spirit may enter them on death and cause them some sickness or other trouble. But some of the male members come back to the island two or three days later and call to the unfortunate from a respectable distance. If he answers he is taken to the new encampment and again tended; if not a rough platform of bamboos is built about 3 feet off the ground on rough tree trunks; the body is laid out on it; and near it a hollow bamboo or earthen chatty containing water, a pot of rice, a plate, a cup, a *da*, flint or matches, and a torch are left for his use in this world in case of revival or, in the event of death, for subsequent use in the *nat-pyi*. No Salon will ever camp on the island again. In recent years burying has been resorted to because it was found that corpses had been desecrated by Malays and others.

A Salon's only idea of the future is that the spirit goes to the *nit-pyi*. He does not, however, know where it is nor is he able to say what a *nat* is. He vaguely says that *nats* throw stones, break pots and jars, and shake houses; but he knows of no case within his experience. The "old people" have, however, told him that such things do happen and that *nats* are "very, very bad." Religion—as ordinarily understood—is unknown, for the powers of nature have not as yet assumed anthropomorphic forms. But traces of the teaching of a missionary of the American Baptist Mission some 40 years ago are found in the fact that *Thida* or *Thioda* (God) is said to have created the world. No one knows exactly who he is, but he lives "up above." An old Salon told me that "wicked men dare not make use of his name. If they did so he might twist their heads round so that the front faces the back, or they might perhaps be struck dead instantly." Curiously enough the missionary who laboured among them and (it is said) gave up disheartened is not remembered at all. It is interesting to note that *Thida* or *Thioda* is the Siamese word for "God."

The origin of the world according to the Salons is interesting and is well worth narrating.

"In the beginning there was one woman in all this world. She was disconsolate and unhappy because she was alone. Thida saw this and resolved that he would give her children. He bade her turn to the west and to bend low when he caused conception from the east. A girl was born. He next bade her turn to the east and bend low when conception from the west was caused. A male child was born. Turning similarly to the north and south she conceived and bore a female and male child. She thus gave birth to four children in all. In course of time the children grew up and one of the girls was allowed to play with a python. It began to shove her about in a suspicious manner so she told

her mother about it. The mother said it was the custom and there was no cause for apprehension ; but one day the girl and the python were missing. On search being made the python was found coiled on the roof of the house and when cut open the dead body of the girl inside it. The other daughter was given in marriage to an orangoutang. A child was born and mother and child were taken by the orangoutang and placed on a cosy nest on the top of a *htein* tree. The orangoutang went in search of honey which he brought back in leaves for his wife. It was not, however, sufficient for her sustenance and as her husband would not allow her to return to her parents she began to think out a plan of escape. She expressed a wish one day for some *shaw* fibre saying she felt dull during her husband's absences and wished to employ herself. Her husband brought her the fibre with which she began weaving a rope. When long enough she left herself down, during her husband's absence in search of honey, and with her child escaped to her parents. The orangoutang followed her, but was at first balked as the stream was swollen and he could not cross. Eventually he got to the house by crossing at the headwaters and angrily demanded his wife and child saying he would kill the parents if they were not produced. The mother said that her daughter had become very thin on the diet of the honey and the father suggested that the orangoutang should live with him and help him in his smithy. This was agreed to, and the latter was instructed to keep his eyes shut and his mouth open in working the bellows. Not long after this the father shoved the red hot end of an iron bar down his son-in-law's throat thereby killing him. The widow next married an alligator which however ate her up ; but her child lived and was married to a tiger. They had children and lived happily together. The lads who were originally born married female animals and had children. Thus was the world populated."

The question is sometimes put, how do these people earn a livelihood? And to outsiders it is natural enough for they live wholly in-boats on the sea and they flee on the approach of man. Born and bred on the sea they are, perhaps, the most expert divers and boatmen in the world. Consequently they are invaluable to those who trade in marine produce. In the Mergui Archipelago green snails and sea-slugs are obtained in fairly shallow water; while somewhat deeper the pearl oyster is found. Four varieties of sea-slug are found at depths varying from 3 to 15 feet and are known as *hmyaw net*, *hmyaw pyu*, *hmyaw pashu*, and *hmyaw ni* (black, white, Malay, and red slug respectively).

These are collected by means of a cylindrical bamboo basket weighted with a stone and dragged along the bed of the sea with a rope; or, as frequently happens, the basket is dispensed with and the slugs are collected by ordinary diving. These slugs have a thick coating of a slimy substance which they exude when touched and "are unpleasant sausage-shaped things an inch or two thick and six or eight inches long which swell and harden when handled and presently squirt out a slimy white substance from the one end" (see diary of Deputy Commissioner, Mergui, for December 1903).

Soon after collection they are placed in a cauldron of sea water and boiled down till they have shrunk considerably and are next dried in the sun for three days when they are ready for barter to Mergui Chinamen who export them to the Straits Settlements where the better qualities are prepared in soup and the ordinary qualities used as manure. The Salons part with the slugs at from Rs. 3 to Rs. 8 a viss to the local men who obtain about five times as much for them in Penang or Singapore.

Green snails are found in water from six to nine feet deep and in the crevices of rocks. These also are either picked

up or dived for by Salons who place them in a cauldron of sea water, directly a sufficient number have been collected, and boil them till the oyster within drops out of its shell. The former is dried in the sun for two or three days and sold, as in the case of sea-slugs, at about one-tenth its ordinary value to local men who export the dried oyster and the shell to Penang whence they find their way to China. The shell is converted into combs, buttons, handles for knives, etc., while the oyster is consumed as a delicacy with rice by wealthy Chinamen.

The pearl oyster is obtained by ordinary diving in water from 13 to 20 feet depth; and honey and bees wax are obtained from the rocky cliffs to be seen on most of the islands which are uninhabitable. From time to time the *nga-oo* is speared and its flesh is cut into strips and sold for one-fourth its actual value. Having located the fish all boats in the neighbourhood go in pursuit and overtake it before long as it is very slow in its movements. I have twice seen the fish overtaken in the space of five minutes, it having had a start of about 50 yards. When close up to it, it is surrounded and one Salon at the prow of each boat stands with his spear poised and before it can turn or lash out with its tail, three or four spears are driven into it. Meanwhile others with ropes begin tying it down, *i.e.*, tail, mouth, etc. In ten minutes it is quite helpless and is dragged to shore where it is soon despatched. The spears used are made of iron and are three-pronged, the two outer prongs being in the shape of a fish-hook. Into the socket of the spear a heavy bamboo handle is fixed, the two parts being joined by a cane rope. When the spear is driven into the fish the handle is withdrawn and the fish kept under some control by means of the rope till it is somewhat exhausted. It can then safely be tied.

The value of money is generally unknown; and though calculations are made by means of rupees and annas

payment is actually made in kind. Rice, salt-fish, earthen cooking pots, knives, and (in recent years) clothing are given in payment to the value of the things bartered for. Country spirit is illicitly manufactured by Chinamen on the islands and given in barter. Isolated as so many of them are, unrivalled facilities for illicit manufacture are offered and the Salon, under the influence of spirit, is only too ready to part with whatever he may have at rates which bear a shameful disproportion to their market value.

In the manner described above the Salon generally succeeds in existing. During the fair weather he is found at the distant islands in the west, ever moving, ever restless as the sea around him. With every camp of Salons the ubiquitous Chinaman is found attaching himself to them as flies around the honey pot. For months he remains with them in his own sailing boat with its peculiar bats-wing sails, moving about with them and sharing their hardships and perils. As the Chinaman empties his boat by barter on the one hand of rice, etc., it is filled on the other with green snails, sea-slugs, and other marine produce which are in turn sold to the local Mergui traders who pay partly in rice, fish, etc., and partly in silver. When his stock of rice, salt-fish, etc., is exhausted he sails into town for fresh supplies. Arrived there it is necessary for him to hurry through his business as his restless workmen, for such they actually are, may have moved too far from the last encampment or, may be, some one else has usurped his place. Generally speaking, however, there is a code of honour among Chinamen and one man does not interfere with those Salons who work for another. Malays have no such scruples, and if a headman is found absent take all they can get out of these helpless, timid, people. Thus week in, week out, the Salons eke a living ceaselessly on the move from island to island and bluff to bluff, nothing to cheer them, nothing to

look forward to, no news from the outside world, no news indeed of even local affairs, and the solitary Chinese headman and his two boatmen ever in the rear, ever ready to give them rice, and spirit, and opium. Thus also it is that they are so timid and flee on the approach of man. From time immemorial it has been the custom to avoid human habitations and all who are not Salons, and to attach themselves to a solitary trader whom they trust and look up to. Keen sighted as aborigines are they can tell from a great distance the boat of friend or foe. The headman's boat is descried and identified with ease and accuracy at an incredible distance. But on the approach of a strange boat everything is thrown aside and those on the shore and others in boats who are able to make it in time all run pell mell up the hill-side and into the jungle. All one's persuasive eloquence fails, frequently, to induce them to come back ; but on some occasions an old man may venture out of the jungle and on being reassured he will call to the others to join him, though rarely with success. I do not therefore wonder that a gentleman who sailed down the Archipelago in 1819 saw no traces of inhabitants, "except a fire on James' Island."

The Salon is of medium height, of the height of the Burman or Siamese, thick set and dark skinned. There is no hair on his chest, but sometimes a sparse moustache and beard adorn his face. Customarily his hair is cropped short as in the case of Siamese and Malays though in recent years a few have followed the Burmese custom of keeping it long. The colour of the hair is black and it is somewhat wavy and crisp. Curled hair is sometimes talked of, but I have never seen it. It is interesting to note that xanthous hair is met with amongst a few men and boys. It is ascribed to the action of the sun on the hair wetted by salt water. I have not noticed any women with hair of this colour.

The men are of good physique, but it is not surprising that they should be so intensely timid and shy of strangers; for for generations past they have been illtreated by pirates and robbers, reminiscences of whose depredations have been handed down from father to son. This has, as explained before, necessitated isolation and seclusion, which have engendered a spirit of demoralisation which will not be shaken off for many years to come. Any one who is fortunate enough to visit the various camps and mix with the people cannot fail to be struck with the advanced age many will be seen to have attained. Inquiry and observation show that, the usual span of life is from 70 to 80 years. I have not met with any suffering from pulmonary consumption, leprosy, or cancer. Ordinary fever there is as in other communities. Here and there the results of the ravages of small pox are observable in the pock-pitted faces; but small-pox and cholera make small headway as all flee in different directions on the occurrence of the first few cases. I once saw an octogenarian woman: her picture will ever live in my memory: grey, crisp hair sparsely distributed; exposed breasts, dry and withered; a heavily pitted face; sunken eyes; bent back; a harsh, discordant voice—a veritable midnight hag.

Some men can count up to a hundred. A word for thousand exists but its value is not even vaguely grasped. There is a hazy idea of the value of (say) one hundred rupees. Men and women find it difficult to keep any count of time. Deaths, boat wrecks, etc., which took place, say two or three months before are said to have occurred a "few days ago"; if more recently the reply is "two or three days ago." When asked "do you mean three months ago" the invariable reply is "how can I say; I am very forgetful." If pressed for the age of a lad of about 14 years of age the reply as often as not is, "I suppose about 30 years."

2006

Excepting a loin cloth of sparse dimensions men and women wear no clothes when at sea in the boats. Young women seldom cover their breasts. Indeed it is only in recent years that a few who can afford the extra cloth required have begun to do so.

In his book "the Races of Man" Dr. Deniker adopts the following classification of ethnic groups:—

- (1) Cephalic index below 77—dolicho cephalic.
- (2) Cephalic index between 77 and 79·6, sub-dolicho-cephalic.
- (3) Cephalic index between 79·7 and 81·6, meso-cephalic,
- (4) Cephalic index between 82 and 85·2, sub-brachycephalic.
- (5) Cephalic index between 85·3 and 86·9, brachycephalic.
- (6) Cephalic index 87 and above, hyper-brachycephalic.

I have taken the measurements of the cephalic and nasal indexes of eighty-two male Salons, the results of which are exhibited in the table attached. All were over the age of 21. It will be observed that the cephalic index ranges from 71·20 to over 87 or from Dolicho-cephalic to Brachy-cephalic. The average cephalic index of those measured by me is 79·18 and according to the above classification the Salons are of the group of Meso-cephals. The cephalic indexes of the Siamese, Malays, Burmese, and Cambodians are, according to Dr. Deniker, respectively 83, 82·8, 83·1, and 83·6. In the group of Meso-cephals the following are included, (1) Chinese in general, (2) Nicobarese, (3) Achinese, (4) Jakuns of Johore, (5) Andamanese, (6) Arakanese of Chittagong (Magh) with the following indexes—78·3, 80·4, 80·5, 80·9, 81·4, and 81·8. From these figures the Salons appear to approximate ethnically to the Nicobarese.

In the Report on the last Indian census, Dr. Grierson says that an examination of Salon words by Dr. Röst has led him to the conclusion that this tribe bear some affinity to the Mon *Khmers*. It is not stated how many words were examined nor from what source they were obtained ; but a further examination of the words and phrases now compiled may help to throw further light on the point.

I am of opinion that the Salons are the autochthones of this part of Burma : a remnant of the many aboriginal tribes who were driven south by the onward march of others, more advanced in civilisation, from the north. Siamese oppression on the one hand, the march of the Burmese army under Alompra to Siam later and the raids of Malay pirates and robbers were doubtless factors which caused them to take to the islands of the Archipelago for refuge. But for this outlet they would, as usually happens, have been brought under the control of the Siamese and merged in them and have long ere this ceased to exist as a distinct tribe. The occurrence of a large number of Malay, Siamese, and some Burmese words is due of course to their having been sometimes in contact with these races and at others, under their temporary influence. It is only, however, since recent years that there has been any appreciable contact between them and the Burmese.

Already a change is noticeable. During the past twelve months or so Salons are seen moving freely in the town of Mergui and going daily to the local bazaars for their wants. Withal, that instinctive dread has not yet worn off for in passing people on the road they generally move aside into the drain and, under no circumstances, can be emboldened to face them. A few Chinese and Malays have taken Salon girls to wife ; also a couple of Burmans who, however, are looked on as out-casts by their countrymen. This intermarriage is perhaps the thin end of the wedge.

It should be noted that half a dozen Salon families have settled down permanently on Cantor Island, near Mergui, where they grow hill paddy and plantains which are sold to trading boats which regularly visit the island. On Tavoy Island a few families have also settled down permanently and have taken to fishing as a means of livelihood. These latter have adopted some Burmese customs and manners and, as some of them speak Burmese fluently, will soon describe themselves as Burmese.

The number of Salons returned at the last census was 1,325 showing a decrease as compared with the census of 1891. I would not, however, place much reliance on these figures for the system of enumeration was not satisfactory. At the census of 1891 a well-known Mergui Chinaman did his best to enumerate them with the assistance of a few clerks, but was not, in my opinion, at all successful. At the census of 1901 the Archipelago was divided into two blocks, the enumeration of one of which was entrusted to a policeman. In this case less success was met with as there was an outbreak of small-pox and numbers of the Salons fled to Kopa and Tongka in Siam and to a few of the westernmost islands of the Archipelago where they escaped enumeration.

From personal observation I am unable to say that they are dying out. On the contrary I think there has been a small increase.

Vocabulary of Salon words with their English and other equivalents.

English.	Salon.	Malay.	Siamese.	Burmese or Karen.
Nose ...	Yong ...	Hidong ...	Moo.	
Hand ...	N'ngan ...	Ta'ngan ...	Mū.	
Foot ...	Ka kai ...	Kaki ...	Tin.	
Head ...	Awtak ...	Kapala ...	Hua.	
Boat ...	Kabang ...	Prau ...	Rua.	
Water (fresh) ...	Aw-in ...	Ayer tawar ...	Nam chut.	
" (salt) ...	Aw-in-ken ...	Ayer masin ...	Nam kem.	
Smoke ...	Kahoi ...	Asap ...	Fwan.	
Ashes ...	Kabo-e ...	Abu ...	Htau.	
Hair ...	Booloe ...	(1) Rambut— of head. (2) Booloo—of beasts.	Pom.	
Mast ...	Te-hang ...	Tiang ...	Sao rua.	
Anchor ...	La-baw ...	(1) San ... (2) Ber-labuh = to anchor.	Sa-maw.	
Rock ...	Ba-twe ...	Batu ...	Hin.	
Eye ...	Mata ...	Mata ...	Noo-ai-ta.	
Good ...	A-mon ...	Bai ...	Dee.	
Bad ...	Me-cha-adoo ...	Busuk ...	Rai.	
Child ...	A-nak-nek ...	Anak ...	Loo.	
Woman ...	Binai ...	(1) Prumpuan (2) Bini = wife.	Poo Ying.	
Husband ...	Ka-nai ...	Laki ...	Pua.	
Teeth ...	Lepan ...	Gigi ...	Fwan.	
Lip ...	K'le ...	Bibir ...	Pluerpa.	
Go ...	Lakan ...	Piggi ...	Pai.	
Come ...	Na-rin ...	Mari ...	Ma.	
Flood-tide ...	Aw-in M'jè ...	Ayer Pasang ...	Nam khun.	
Ebb " ...	Aw-in A- khoon.	Ayer Surut ...	Nam long.	
Thatch ...	Don ch'lah ...	(1) Atap (2) Daon = leaf.	Chah.	
Mat ...	Tékan ...	Tikat ...	Sat.	
Bamboo ...	Ka-on ...	Bulo ...	Mai hpai.	
Firewood ...	To-oong ...	Kayu api ...	Mai foon.	
Rice (uncooked) ...	P'lah ...	Brass ...	Kasan.	
Rice (cooked) ...	Chon ...	Nasi ...	Kao.	
Fish ...	E-kan ...	Ikan ...	Pla.	
Sun ...	Mata aloi ...	Mata hari ...	Kawan.	
Moon ...	Bu-lan ...	Bulan ...	Duin.	
Heat of sun ...	(1) Kaolat (2) P'lang.	Panas ...	Ron.	

English.	Salon.	Malay.	Siamese.	Burmese or Karen.
Sun set ...	Mata aloi nama dalam.	Mata hari jato	Kawan long.	
Sun rise ...	Mata aloi l'bet	Mata hari nai	Kawan khun.	
Afraid ...	Lakot ...	Takoot ..	Kluar.	
Bathe ...	Ma-in Aw-in	Mandi ...	Ap nam.	
Swim ...	Man-ngoi ...	Brunnang ...	Wai nam.	
D e ...	Ma-tai ...	Mati ...	Tai.	
Sleep ...	Mè-roon ...	Tidor ...	Non.	
Eat ...	Makan ...	Makan ...	Kin.	
Sit ...	M'dawk	Dudo ...	Nang.	
Stand ...	Y'nan ...	Buddiri ...	Yoon.	
Speak ...	M'kao ...	Chakap ...	Poot.	
Cry ...	M'ngai ...	Men—angis	Rong.	
Laugh ...	Nan-wa ...	Ter-tawa ...	Hoo aro.	
Rain ...	Kujan ...	Hujan ...	Foon tok.	
Sail ...	Laiyar ...	Laiyar ...	Bai rua.	
Paddle ..	P'wa ...	Peng-ayu ...	Mai hpai ...	Naw-wa—Karen
Oar ...	L'Gom ...	Dayong ...	Cheo.	
Coat ...	Baji ...	Baju ...	Sua.	
Trousers ...	Kah-kein ...	Seluar ...	Kan-keim.	
Longyi ...	Lagang	Hpa noong,	
Paso ...	Chwat ...	Sarong ...	Hpa thoong.	
Rudder ...	Ch'koot ..	Kamudi ...	Kakoot.	
Basket ...	Chayth ...	Bakul ...	Kachur.	
Finger nail ...	Ke-koe ...	Kuku ...	Lep.	
Wind ...	A-ngin ...	A-ngin ...	Lom.	
North ...	Tah-lieng ...	Utara ...	Hua non.	
South ...	Pai-za ...	Selatan ...	Plai tin.	
East ...	M'loi ...	Timor ...	Kang ka aw.	
West ...	Balat ...	Barat ...	Kang ka tok.	
Pearl ...	J'lem ...	Muntiarā ...	Muk.	
Sea-slug ...	Ge-chi ...	Trèpang	
Green snail ...	Oo-chon ...	Sipot	
Alligator ...	Kai-za ...	Baw-ya ...	Ka-ke.	
Bite ...	Maw-kot ...	Gigit ...	Kop.	
Drowned ...	L'maw ...	Tungalam ...	Chom nam.	
Founder (v) ...	Kahlam ...	Karam ...	Chom.	
Beard ...	Boolee Ch'maw.	Janggot	Nuat.	
Ear ...	Tè-nga ...	Tè-linga ...	Hoo.	
To hear ...	Te-nga na-i-en	Dinga ...	Yin.	
Pain ...	Ma-ket ...	Saket ...	Chep.	
Old ...	Paw-tao ...	Tua ...	Poo tao,	
Glad ...	D'man ...	Suka cheta...	Dee chai.	
Sorry ...	Ka-thai, Ch nok'ha-ha= not; Ch'nok= pleasure.	Susa ati ...	(1) Si-e chai Note.—Sanook = pleasure.	

English.	Salon.	Malay.	Siamese.	Burmese or Karen.
Thunder ...	Pai ...	Padi ...	Khao.	Htwi = Karen.
Lightning ...	T'goon ...	Guroh ...	Fwa lan.	
Tree ...	P'lep ...	Kilat ...	Fwa liep.	
Branch ...	Kai-e ...	Kayu ...	Ton.	
Sick ...	Dah-Kang ...	Dahan ...	King.	
Pig ...	Maket ...	Saket ...	Chep.	
Dog ...	Bè-booi ...	Babi ...	Moo.	
Deer ...	Oi ...	Anjing ...	Ma ...	
Salt ...	Lawsat ...	Rusa ...	Kwang.	
Island ...	Ch'la ...	Garan ...	Kluer.	
Stars ...	Paw-lao ...	Pulo ...	Kaw.	
Sky ...	Bi-tua ...	Bintang ...	Dao.	
Mud ...	Ka-mein ...	Langit ...	Fwa.	
	N'lawk ...	(1) S'hit (2) Lampor.	Klôn.	
Sand ...	K'nai ...	Pasir ...	Sai.	
Abdomen ...	La-kè ...	Prot ...	Poong.	
Chest ...	Dadu ...	Dadu ...	Hua Ok.	
Oyster ...	E-ak ...	Sipot ...	Hoi.	
Prawn ...	Kawdang ...	Udang ...	Koong.	
Run ...	N'boot ...	Lari ...	Wing.	
To beat ...	M'lan ...	Pukul ...	Ti.	
Well ...	Aw-in Baw... (1) Maw,toi (2) Ka-oi.	T'laga ...	Baw nam.	
To pound ...		Timbuk ...	(1) Tim, Note.— Toi = to hit.	
Eat ...	M'nyam ...	Makan ...	Kin.	
Drink ...	M'am ...	Minom ...	Kin.	
White ...	Paw-the-ak...	Pute ...	Khao.	
Black ...	Ke-tam ...	Itam ...	Dam.	
Red ...	Mè-la ...	Mera ...	Dein.	
Liquor ...	E-lap ...	Arrah ...	Lao.	
Opium ...	Yaphèn ...	Afin ...	Yafin.	
Day ...	Aloi ...	Hari ...	Wan.	
Night ...	Ka-man ...	Malam ...	Klang khoon.	
To seize ...	Mu'ngap ...	T'ang kap ...	t hap.	
Bird ...	Chi chom ...	Burong ...	Nok.	
Nest ...	(1) Pong ... (2) Na nok...	Sarang ...	Rang nok.	
Deep ...	Dalam ...	Dalam ...	Luk.	
Shallow ...	K'tè ...	Tohor ...	Tün.	
Snake ...	Awlan ...	Ular ...	Ngoo.	
Yes ...	Toko ...	Ya ...	Chan.	
No ...	Ha ...	Bukan ...	Ma chai.	
God ...	Chida or Thida	Allah ...	Theoda.	
Spirit (nat) ...	N'law Kahtoi	Antu ...	Hpi.	
Here ...	Hti-ni ...	Ini ...	Hti-nai.	
There ...	Idop ...	Sana ...	Hti-noo.	
To fight ...	M'top ...	Ber-klahi ...	(1) Chök gan. (2) Röp.	

English.	Salon.	Malay.	Siamese.	Burmese or Karen.
To abuse ...	Ma kai ...	Maki ...	Kwi.	
Roof ...	Kajang ...	Bumbong ...	Lanka.	
A post ...	Lak aw mak ...	Tiang ...	Lak.	
Sing ...	Ji-nè ...	Me-nyani ...	Rong Rua.	
Da ...	(1) Pet ...	Parang ...	Meet.	
	(2) Padang			
Axe ...	Kappa ...	Kapak ...	Fwan	
Young ...	Boojang ...	Muda ...	(1) On.	
			(2) Noi.	
Cocoanut ...	Nynôn ...	Nyo ...	Kaprao.	
Land ...	Tanak ...	Tana ...	Din.	
Similar ...	Ma-em-ploom ...	Saroopa ...	Mooen kan.	
Fowl ...	Ma-nok ...	Ayam ...	Kai c. f. nok = a bird.	
One ...	Aboolat ...	Satu ...	Noong.	
Two ...	Dua ...	Dua ...	Song.	
Three ...	T'loi ...	Tiga ...	Sam.	
Four ...	Pat ...	Ampat ...	Si.	
Five ...	Lè-ma ...	Lima ...	Ha	
Six ...	Anam ...	Anam ...	Hok.	
Seven ...	Loojo ...	Tujo ...	Chet.	
Eight ...	Wèle ...	Dilapan ...	Pet.	
Nine ...	Shè-wai ...	Sembilam ...	Kao.	
Ten ...	Ch'paw ...	S'poo-lo ...	Sip.	
Eleven ...	Ch'paw chè ...	S'blas ...	Sip et.	
Twelve ...	Ch'paw dua ...	Dua blas ...	Sip sèng.	
Tiger ...	Ph'noo ...	Rimao ...	Sua.	
See ...	P'nat ...	Tengo ...	Lè.	
Fly (v) ...	La-lai ...	Terbang ...	Bin.	
Sand fly ...	Nyamok ...	(1) Haggai... (2) Nyamok = mosquito.	Rin.	
Forest ...	Kawtan ...	Ootan ...	Pah.	
Burman ...	Ta-nao ...	Orang Birma	Chao Pirma...	Tanao = Mergui in Chinese.
Siamese ...	Shèm ...	Orang Siame	Thai ...	Shan in Burmese.
Chinese ...	Chin ...	Orang Chin	Sa Chin.	
European ...	Koola	Farang ...	Kala in Burmese.
Monkey ...	K'lah ...	(1) Munyit... (2) Kra.	Lin.	
Elephant ...	Gaja ...	Gaja ...	Chang.	
To bury ...	Ma-nam ...	Tanam ...	Fwang.	
Hungry ...	K'lawn ...	Lapar ...	Yah.	
To talk ...	K'lao ...	Chakap ...	Poot = talk Lao = Say.	
To wait ...	Na-the-ang...	Nanti ...	Krao.	
Finished ...	(1) Ka-toi-ka (2) Le-o-ka.	Suda ...	Lèo.	
Return ...	Bale ...	Bale ...	Klap.	

English.	Salon.	Malay.	Siamese.	Burme se' or Karen.
Never mind ...	Choè or chi...	Saya ...	Chan.	A twet-ma-shi-a in Burmese.
Forget ...	A-twot-ha ...	Tida apa ...	Mai Perroo...	
Malay ...	Long ka ...	Lupa ...	Loom.	
Quickly ...	Bè-tak ...	Malayu ...	Sa-khek.	
Hill ...	Wè-wai ...	Lakkas ...	Reo reo.	
Long ...	Poonga ...	Bukit ...	Khow.	
High ...	Dèta ...	Panganj ...	Yao.	
Big ...	Ka-pein ...	Tinggi ...	Soon.	
Small ...	Ada ...	Bissar ...	Yai.	
	Nek ...	Kechil ...	(1) Noi.	
Below ...	L'boo ...	D'bawa ...	(2) Nwe.	
Above ...	Datah ...	D'atas ...	Ka Lang.	
Draw(as water)	Bak aw-in	Bon.	
Thick ...	T'ban ...	Tebal ...	Thak nam.	
Cloth ...	Chwat ...	Kain ...	Na.	
Shell ...	Law-moot ...	Sipot ...	Hpa.	
Sell ...	Loo phooi ...	Jual ...	Oi.	
Sandy bay ...	Pahnat ...	Tlo Pasir ...	Khai.	
Sea ...	Poonga T'aw ...	Laut ...	Aw-sai.	
River ...	Menam ...	Sunjè ...	T'le.	
			(1) Menam.	
Theft ...	Mè sha gillat ...	Churi ...	(2) Klong.	
Murder ...	Nè pong ...	Buno ...	Lak.	
Marriage ...	Na-em Binai ...	Nika ...	Kha.	
Brave ...	Katai Han...	Brani ...	Htam ngan.	
Finger ...	Mè Tin ...	Jari ...	Han.	
Mind ...	Kah-tai ...	Akal ...	New.	
Weak ...	To-ngoha ...	Uzor ...	Chai.	
Bay ...	Aw ...	T'lo ...	Rengnoi.	
Man ...	(1) Manoot ...	Orang ...	Aw.	
	(2) Mesha.		(1) Kon.	
Flint ...	Batooe Lipwi ...	Batuapi ...	(2) Manoot.	
House ...	Aw-ma ...	Rooma ...	Hin.	
Ngapi ...	Ba-chang ...	Blachang ...	Ruin.	
Gun ...	Koophai ...	Snang ...	Kir-i.	
To fire a gun	M'nyein ...	Badek ...	Pun.	
One boat ...	Kabang Lam	Satu Prau ...	Ying.	
			Rua Lam	
To receive ...	Lap or Rap	Trima ...	noong.	
Handcuff ...	Kachè ...	Payong ...	Rap.	
To handcuff...	Madok kachè	Bubo payong	Kirmoo.	
Road ...	Jalan ...	Jalan ...	Sai Kirmoo.	
You ...	Bi-eing ...	Ankao ...	Thang.	
Where ...	Li-tam ...	Mana ...	Moong.	
Silver ...	Ngin ...	Perak ...	Ka-nai.	
Gold ...	Mas ...	Mas ...	N'gun.	
Iron ...	B'choe ...	Besi ...	Thong.	
To call ...	Nga Haung	Panggil ...	Leik.	
Vomit ...	Nawtak ...	Muntak ...	Ri-ak.	
Blind ...	Kaw Ton ...	Buta ...	Ra.	
			Ta Bot.	

Cephalic and Nasal Indexes of Saloms.

Name.	HEADS.			NOSSES.		
	Length.	Breadth.	Index.	Length.	Breadth.	Index.
Soomé ...	17.9	14.3	79.89	4.5	4.	88.88
Na In ...	19	14.7	77.37	5.8	3.99	67.24
Lubbai ...	18.5	14.5	78.38	4.9	3.9	70.59
Salam ...	19.1	14.1	73.82	5.3	3.6	67.92
Shwe Nik ...	18.2	15.1	83.38	5.1	4.2	82.35
Isa ...	18.1	15.1	83.43	5.1	3.7	72.55
Sipi ...	18.4	13.7	74.46	4.8	3.5	72.87
Daiya ...	17.9	13.6	75.98	4.7	4.1	87.23
Shwe No ...	17.9	14.7	82.12	5.2	3.4	65.38
Si Tein ...	18.6	15.5	83.33	5.3	3.8	71.70
A Peit ...	18.8	13.7	72.87	5.5	4.5	81.82
Shwe I ...	18.7	15.6	83.42	4.9	4.1	84.67
Ta Pwib ...	18.9	14.5	76.72	4.7	3.7	78.72
Lima ...	18.2	15.9	87.36	4.8	3.9	81.25
A Pyaw ...	18.7	15.4	82.35	4.5	4.2	93.33
Nga Kya ...	19.1	15	78.53	4.8	3.8	79.17
A Shin ...	18.5	13.8	74.59	4.1	3.9	95.22
Ma Le ...	18.3	15	81.97	5.5	3.7	67.27
A Loi ...	17.3	13.5	78.03	4.9	4.1	81.63
Sarni ...	18.6	14.5	77.96	5.8	3.55	60.39
Zee ...	18.4	14.1	71.20	4.9	4.1	83.67
Lagya ...	17.9	13.3	74.30	4.7	3.88	80.85
Nga Yaw ...	17.5	14.5	82.85	4	3.6	90
Shwe Din ...	18.2	14.3	78.52	4.7	4.1	87.23
Shwe Wa ...	17.5	14.5	82.86	5	3.8	76
Zalai ...	17	13.5	79.38	4.6	3.44	73.91
Mamya ...	18.7	13.7	73.26	5.3	4	75.42
Jahat ...	18.9	14.9	78.84	5.3	3.9	73.58
Cheo ...	18.1	14.5	80.11	5.1	4.9	96.08
Sa At ...	18.2	13.6	74.73	5.6	4.4	78.57
Bu Maung ...	18.3	14.3	78.14	5.5	4	72.72
Jaman ...	18.5	15.6	84.22	5.0	4	71.43
Lamya ...	18	14.2	78.88	5.5	4.1	74.55
Liman ...	17.8	14	78.65	5.6	3.9	69.54
Daya ...	17.8	14.4	80.06	4.8	3.8	79.17
Nga O ...	17.4	15.1	86.78	5	4.1	82
Da O ...	19.5	14.3	73.33	4.6	4.1	89.13
A Din ...	17.3	14.1	81.50	5.1	3.8	74.51
Tago ...	18.2	14.3	78.57	5.2	3.9	75
Nga So ...	18	14.1	78.32	5	3.8	76
Kret ...	17.5	13.5	77.14	5	3.9	78
Mune ...	18.5	12.9	80.54	5.5	3.9	70.91

Cephalic and Nasal Indexes of Salons—concluded.

Name.	HEADS.			NOSES.		
	Length.	Breadth.	Index.	Length.	Breadth.	Index.
Lawgon ...	18'	14'1	88'33	5'	3'9	82'
Ka-ai ...	18'2	14'8	81'32	3'8	3'8	100'
Ché lok ...	17'8	141	79'21	4'7	3'9	82'98
U Bok ...	17'9	15'1	84'36	4'4	3'8	86'36
Mamut ...	17'3	13'5	78'03	5'1	3'8	74'51
Chènon ...	18'3	14'3	78'14	4'9	3'5	71'43
Chirin ...	17'9	13'9	77'65	5'1	4'3	84'53
Ramet ...	19'1	15'	78'54	5'2	4'4	84'62
Shwe Yo ...	18'6	14'6	78'49	4'6	4'	86'96
Shwe Yi ...	19'	15'8	83'16	5'4	4'3	79'63
Samid ...	18'1	14'9	82'32	4'6	3'7	80'43
Ma On ...	18'	14'9	82'78	5'3	3'9	73'58
Nga Kyu ...	18'	14'8	82'22	5'1	4'3	84'31
Shwe The ...	17'9	14'	78'21	4'9	4'	81'63
I Hin ...	18'6	15'6	83'87	4'6	3'7	80'43
Shwe Nyun ...	18'6	15'	80'65	4'6	4'6	100'
Shwe Kyaw ...	18'5	15'1	81'62	4'8	4'	83'33
Ng Ni ...	18'3	15'2	83'06	5'8	3'9	67'24
Nga Kin ...	19'	14'3	75'26	5'	3'9	78'
E Pien ...	19'1	14'6	76'44	4'6	3'7	80'43
Dewa ...	18'	13'9	77'22	5'3	3'9	73'58
Monoo ...	18'6	15'	80'65	5'7	4'2	73'68
E Chan ...	18'3	15'1	82'51	4'8	4'2	87'5
Dahat ...	17'4	13'5	71'26	4'9	3'9	79'59
Chi Seng ...	17'8	13'4	75'22	5'2	3'7	71'15
Ma Mat ...	18'1	14'4	79'56	5'1	3'8	75'31
Nōnam ...	17'8	14'4	80'90	5'3	3'9	74'58
Ma In ...	18'9	15'8	83'60	5'5	4'	72'12
Bu Cheit ...	18'8	14'7	78'19	5'1	3'8	74'51
Chi Chu ...	18'9	14'4	76'14	5'	4'3	85'
E Ko ...	18'8	14'1	75'	4'8	4'3	89'58
Shwe Nyein ...	18'2	14'4	79'12	5'6	4'	71'43
Nga Kyu ...	17'3	14'7	84'06	4'7	3'7	78'72
Joo Nwi ...	18'2	14'2	78'02	4'6	4'1	89'13
Saman ...	19'	14'7	77'37	5'3	4'	75'47
Yebo ...	17'8	14'6	82'02	4'	4'	100'
Nio ...	17'4	14'	80'45	5'	4'3	86'
Chenwi ...	18'3	13'8	75'41	5'3	4'3	81'13
Satang ...	18'	13'1	77'22	5'8	4'1	70'69
A Shak ...	19'	14'3	75'26	4'4	3'9	88'64

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Ethnographical Survey of India

BURMA

No. 3.

DESCRIPTION OF HABITS AND CUSTOMS

OF THE

MUHSÖS (BLACK AND RED)

ALSO KNOWN AS LAHUS

BY

E. JAMIESON, I.C.S.



RANGOON

OFFICE OF THE SUPERINTENDENT, GOVERNMENT PRINTING, BURMA

1909

HABITS AND CUSTOMS
OF THE
MUHSÖS (BLACK AND RED)
ALSO KNOWN AS LAHUS

1. *Present Habitat*.—The Wa country, Kěngtūng, Trans-Salween, Mōngpan and Mōngpai (Siam). Entirely a hill tribe.

2. *Origin*.—Apparently immigrated from South-West China. The tendency is towards the south.

3. *Political and Social Divisions*.—Two main divisions into Red and Black.

4. *Allied Tribes*.—Kwis of Kěngtūng.

5. *Language and Dialects*.—The general name for the language is Lahu. Red and Black Muhsös talk practically the same language, but there is sufficient difference to enable one Muhsö to say to which section the talker belongs. Muhsös can understand a Kwi.

6. *Religion*.—Black Muhsös are entirely spirit worshippers. Red Muhsös are also spirit worshippers with a slight admixture of Buddhism. Each house has a Nat living in a small cage on the east of the house. There is also a Nat for the whole village with a *Nat-tain* to look after him. The Black Muhsös give fresh water to the house Nat every twelve days, and on special occasions (*e.g.*, illness) seven bowls of rice and seven bowls of curry (generally pig) are offered. Red Muhsös only make offerings on the full moon and on the day of the waning, and even then on special occasions only.

7. *Birth Ceremonies and Infanticide*.—Infanticide is unknown. When the child is just able to speak a pig is

killed and the village is feasted. The child is then formally given a name.

- 7a. *Magic and Witchcraft.*
 7b. *Tabu.*
 7c. *Initiatory Ceremonies.* } No information.

8. *Totems and Tribal Marks.*—Nil.

9. *Social Relationships.*—No remarks.

10. *Marriage Ceremonies.*—The father of the bridegroom offers two candles, tea, and rice-flour to the father of the bride. If the offering is accepted, it is customary for the bridegroom to settle in the house of the bride's father, though the couple are free to set up a house of their own.

11. *Marital Relations.*—The woman is the predominant partner, *e.g.*, she may even kill her husband with impunity. Monogamy is the general rule, though two wives are not unknown among the Red Muhsös. If the husband divorces the wife, he pays Rs. 15; if the wife divorces the husband, she pays Rs. 8.

12. *Treatment of Widows.*—Nothing to note.

13. *Death and Burial Ceremonies.*—Cremation is the invariable rule.

14. *Clothing.*—The national costume (men's) is a long jacket half way down the thighs, and trousers. A young bachelor wears five or six red stripes round the bottom of his trousers and also on his cuffs; silver bracelets are also characteristic of a young man. Unmarried young women have silver buttons and embroidery on the front of their jackets.

Red Muhsö women wear a tamein and Black Muhsö women wear trousers. Very large circular silver earrings are worn by both married and unmarried women. A silver ring of wide circumference is worn round the neck. Strings

of beads and seven or eight bracelets reaching from the wrist almost to the elbow are worn.

15. *Personal Ornaments*.—Cf. 14.

16. *Tattooing*.—Nil.

17. *Games and Amusements*.—The Muhsös dance in a circle, stamping with their feet at intervals. The music is provided by an instrument which the Shans call “kyieng” (ken) and the Muhsös “Naw.” It is a gourd into which bamboos with holes for the fingers are inserted. The resultant noise resembles that of bagpipes.

A form of game is for a piece of string to be wound round a piece of wood in the manner of string round a top. The string is then unwound rapidly and the piece of wood must be caught in the air by the player's partner.

Their only form of gambling they admit to is “heads and tails.”

18. *War*.—Guns of Shan pattern are fairly common, but the national weapon is the cross-bow with poisoned arrows.

19. *Hunting*.—All Muhsös are great hunters and rapidly exterminate all game in their neighbourhood. They have a superstition against killing a male and a female of the same animal on the same day.

20. *Agriculture*.—Taungya cultivation only is practised. They live on the top of inaccessible hills and clear and burn large areas of virgin forest. The chief crops grown are taungya paddy, poppies for opium and chillies. For paddy holes are made in the ground by hand and cattle are not used. For poppies the ground is merely broken up and the seed scattered broadcast.

21. *Habitations*.—The houses only differ from ordinary Shan houses in being lower and smaller, also they have

an outer and an inner door with a space of about 4 feet between each.

22. *Government*.—Both Red and Black Muhsös live under their own “banyas.” A banya generally controls five or six villages or a range of hills. Under the banya is an amat, then come taos, and finally ywasaws.

23. *Laws*.—Are customary only.

23a. *Covenants, Oaths, Ordeals*.—Two forms of ordeal are :—

(1) Picking a piece of lead out of fire without the hand being scorched.

(2) The suspect is brought before the Nat and made to take a mouthful of rice, which he chews and then spits out. If the grains are not properly broken up and some of them are whole, his guilt is proved.

23b. *Crimes*.—Capital punishment is unknown. The penalty for causing death is Rs. 330; for theft of paddy Rs. 30, and for cattle theft two bullocks for the one stolen. Crimes are, however, very rare.

23c. *Morals*.—I cannot give an opinion. Quarrels between husband and wife are very frequent.

24. *Property*.—Nothing to note. Every village has a large supply of pigs.

25. *Slavery*.—Unknown.

26. *Trade*.—Practically non-existent, except for the sale of opium.

27. *Measures and Weights*.—The same as Shans. An old method of weighing is according to Chinese pattern. The thing to be weighed is put into a pan attached to a piece of ivory with marks, and there is an ivory sliding piece.

28. *Mediums of Exchange*.—All Government silver is

accepted. Gold is unknown. Formerly the currency was flat pieces of silver about the size of the palm of the hand. Small change was provided by cutting these.

29. *Education*.—Nil.

30. *Writing and Drawing*.—All the Muhsös I have seen and questioned have never heard of a written character, and, indeed, one of them told me a curious story connected with writing, for which see No. 38.

31. *Music and Poetry*.—The gong and kyieng (ken) mentioned above are the common instruments.

32. *Arts*.—Weaving and dyeing are both known.

33. *Engineering*.—Nothing to note.

34. *Miscellaneous Customs in regard to Fire, etc.*—Nothing to note.

35. *Arithmetic*.—Counting, addition and subtraction are known.

36. *Medicine*.—The bark of trees and certain kinds of roots are eaten.

In cases of illness offerings of seven bowls of rice and seven bowls of curry are made to the Nat. It is customary for Black Muhsös to kill a pig and feed the village. Red Muhsös kill a chicken and feed near relations, the sick man being given a piece of cord to wear round his wrist.

37. *Food*.—Rice is the staple food, with any kind of curry, including animal flesh.

38. *Miscellaneous*.—A story told me to account for the inability of Muhsös to write is as follows: When Gaudama lay dying he called all peoples and races to him for the purpose of giving them written characters so that they might know the law. Gaudama then wrote characters on metal (silver, iron, etc., as the case might be) and gave them to

Burmans, Shans and all peoples. The Muhsös, however, were asleep when Gaudama called, and when they arrived the metal was all gone. Gaudama accordingly took sessamum and kaukhnyin and made a cake on which he wrote characters for the Muhsös and then dismissed all the races. It was a long way home, and everybody became hungry. The Muhsös ate their cake with the writing, while other races could not do so. Now every village once a year in Pyatho makes these cakes and asks Gaudama to give them back their writing. They dance round the cakes and have a big pwè. (This is a Red Muhsö story.)

A distinction between Black and Red Muhsös which I have omitted to note is that the former wear their hair cut short save for a top knot (rudimentary queue), while Red Muhsös wear their hair long.

Speaking generally the Black Muhsö is a quieter and less truculent person than the Red Muhsö, though the latter is by no means a swashbuckler.

Ethnographical Survey of India

BURMA

No. 4

THE TRIBES OF BURMA

BY

C. C. LOWIS, I.C.S.

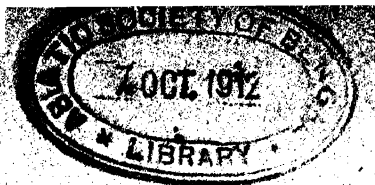
SUPERINTENDENT, ETHNOGRAPHICAL SURVEY, BURMA



RANGOON

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PREFARATORY NOTE

FOR the purposes of this volume the expression "tribe" is not used in any restricted sense. It merely means such of the collections of the indigenous folk of Burma as have not attained to any measure of political cohesion. It thus excludes the Burmans, the Arakanese and the Talaings, all of whom at one time or the other formed real kingdoms under a single ruler, and the Shans, who, though they have never in their present seats been united under a single sovereign, have their recognized territorial rulers. On the other hand, it includes communities like the Yabeins and Danus who have no tribal formation and cannot be looked upon as possessing, strictly speaking, tribal characteristics.

Reference has in the following pages been made, where necessary, to the Burmans, the Arakanese, the Shans and the Talaings. No attempt, however, has been made to deal with them in detail or to give a list of the main authorities regarding them.

C. C. LOWIS,
Supdt., Ethnographical Survey.

THE THREE MIGRATION WAVES.

We shall never be able to trace all the people who now inhabit Burma back fully to their original seats or say precisely where they had their beginnings as separate racial units and when they left their primæval homes, but geography, philology and legend all help us to form a fairly shrewd general idea of their Genesis and roughly to trace their Exodus into the lands they ultimately occupied. Far north of Burma in Central Asia, where Tibet and China merge into one another, is the lofty cradle of great rivers. Thence flow the Yantze-kiang, the Hoang Ho, the Mekong and the Salween; from the southernmost edge of this gigantic mass of upland come the Irrawaddy, the Chindwin and some of the affluents of the Brahmaputra, and it is an undoubted fact that whenever we have a reliable clue of speech or tradition to follow, it leads us up northwards in the direction of this prehistoric breeding ground which shed in the dim past its tribes, like its waters, over the whole of South-Eastern Asia. The chain may seem to break here and there, the threads may show signs of crossing and re-crossing, but the general trend is eventually the same and the conclusion ever identical.

There are, as is well known, relics of this southward tendency still. For years it has been an interesting object-lesson for observers to note how, during the past generation, one of the most conspicuous of the tribes of Burma, the Kachins, have been pressing down from the north, displacing in their search for fresh ground the less virile tribes with whom they have come in contact. So and no otherwise we

may imagine the predecessors of all the present inhabitants of the Province to have from time immemorial moved down from the north, following the line of least resistance along the hill ridges or the river valleys, as the case might be, till they found a final resting place for their feet. By watching the movement of the Kachins we can guess how the Burmans, and indeed all the indigenous inhabitants of Burma, came.

As to the time and order of their coming we can form but the very roughest idea. There are chronicles that give us a general conception of how the ethnical elements in Burma were disposed at the beginning of the historical period. So far as they go they merely show a distribution of tribes, much as it exists now,—Burmans and Talaiings in the plains, Chins and Karens in the hills—a distribution, moreover, that is such that proximity cannot be looked upon as any test of relationship. Here and there, too, there has been such fusion of different tribes that even custom and legend is shared in common. What geography and history tell us is too often fallacious. It is language alone that shows relatively few anomalies and gaps and exhibits a development along the surest lines. So it is that if we are to attempt a classification of the peoples of Burma, we must look for our guide, not to chronicles or custom or folklore or propinquity on the map, but to speech, and only employ the other tests to check the criterion of language.

Now research has shown that, with the solitary exception of Salon, (the speech of the sea-gypsies of the Mergui Archipelago in the far south) all the languages spoken in Burma belong either to one or the other of two main language families, the Mon Khmer and the Tibeto-Chinese. Of these the Mon Khmer has comparatively few, the Tibeto-Chinese a large number of representatives in the Province. Of groups and sub-groups there are many, but all the Tibeto-

Chinese languages of Burma take off from one of two main branches, the Tibeto-Burman and the Siamese-Chinese. It will be safe to take the above linguistic division as a basis for ethnical classification and divide the tribes (always excepting the Salons) up into Mon Khmers, Tibeto-Burmans and Siamese-Chinese.

We need not at this stage concern ourselves with the composition of the different groups and sub-groups of these families and branches, of which there are many, but for convenience of reference it may be mentioned here at the outset that the main representatives in Burma of the Mon Khmer race family are the Talaings, the Was and the Palaungs, while those of the Tibeto-Burman branch of the Tibeto-Chinese family are the Burmans, the Chins and the Kachins, and those of the Siamese-Chinese branch of the Tibeto-Chinese family the Shans and the Karens.

It is impossible, as stated above, to give any idea of the order in which these migration waves came down from Central Asia, for they were not single streams, but rather a succession of intermittent spates, the first separated by millenniums from the last; but it is probable, if for no other reason than that its traces seem the most diffuse and faint, that the Mon Khmer was in its beginnings the remotest in point of time. We know that the Shans and the Kachins represent comparatively late movements, but it would be most unsafe to hazard a conjecture as to whether the Chins or the Karens were the first to arrive in the country they now occupy, whether the Palaungs were in Tawngpeng before the Marus reached the Confluence, or even whether the Burmans had come down into the Irrawaddy valley before or after the Talaings had crossed the Salween.

In the map attached to this article an attempt has been

made to indicate, as far as can now be conjectured, the paths followed by the tribes in making for their southern seats and to show how much of the journey they performed with their fellow tribes and where their ways diverged. The paragraphs that follow are designed to explain the map so far as it relates to each of the three main ethnical divisions with which we are here dealing.

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THE TIBETO-BURMAN WAVE.

- The connection between the Burmans, as we now know them and the races of a cognate stock in Tibet and China has by now been as closely followed up and as clearly defined as circumstances permit. Research has declared with no uncertain voice that the Burmans are related by a common ancestry in the far north on the one hand to the Tibetans and on the other to the far-spread Lolos of South-Western China, and the language test shows that the relationship can be traced up through a host of allied tribes occupying the country that now separates the three peoples. Although the precise spot cannot now be fixed, we know that it must have been somewhere in the eastern portion of the Central Asian table land that the Tibeto-Burman race acquired an identity of its own and that it was from this region that, century after century, it sent its off-shoots out along the valleys and hill ridges into Burma and Indo-China.

With the Tibetans we need not now concern ourselves, their seats are well-defined. Tibet is far from the frontier of Burma as at present marked out, our main interest is in the ethnic chain that stretches across the for the most part unexplored region dividing the two countries. The Lolos need only be considered shortly. Their home almost touches the north-eastern border of the Shan States and conceivably some of them may hereafter themselves immigrate into British India, but on the whole the course of their wanderings from their northern home has kept beyond the Mekong in the Yangtze region, well to the east of the Burmans and their nearest congeners.

The tribes with which we in Burma are most intimately concerned form, so to speak, a central stream which moved down south from the primæval breeding ground, between the Tibetans on the one hand and the Lolos on the other. Whatever ~~may~~ have been the point from which they started, it is certain that they must have at one period penetrated into the valleys near the headwaters of the Mekong and Salween, and for some distance in the far north their course must have spread over all the country in the neighbourhood of these two rivers. Now, we know that at about the 30th parallel of latitude there rises out of the maze of unexplored hills to the west of the Salween what Mr. G. Litton (one of the few persons who has so far seen it) describes as a "crescent of mountains" which forms the watershed between the Salween and the Brahmaputra, from the southern edge of which spring the sister streams, the N'maikha and the Malikha, which combine to form the Irrawaddy. We must keep this crescent in mind when we consider the movement of the Tibeto-Burmans from the north, for along a considerable portion of its length it is practically an insuperable barrier, and it is clear that as the Tibeto-Burman tribes came down, some of them were brought up by its snow-clad heights and were obliged, if they wished to pursue their southerly course, either to come out east and follow the Salween southwards or fetch a circuit towards Assam and the Brahmaputra in the west and so reach hill-ridges and fresh valleys along which their way could be pursued. We know this by the present distribution of the Tibeto-Burmans and by the test of language. There are signs of a common ancestry in the not very remote past in the speech of the Burmans, the Lisaws, the Chins and the Kachins, yet there are enough differences between the vernaculars of those of them who must have come down to the east of the crescent and of those who must have come

down to the west of it to justify our adopting (for the purposes of provincial consideration only) a two-fold classification into Western (Malikha-Chindwin) and Eastern (Mekong-Salween-N'maikha) Tibeto-Burmans. To the former class belong the Chins and the Kachins of Upper Burma; to the latter the Burmans of the Irrawaddy valley, the Marus and Lashis of the N'maikha, the Lisaws of the Salween and the Lahus and Akhas of the Mekong.

Of the Western Tibeto-Burmans the Chins or Kukis were probably the first arrivals in Burma. In the far off past they must have appeared on the Irrawaddy-Brahmaputra watershed and thence, continuing their southerly journey along the western edge of the Province, have worked their way to the southernmost limits of the hilly country on the sea-board of the Bay of Bengal. As Chins, Kamis, Mros, Chinboks, Chinbons, Yindus, etc., they have been for centuries in occupation of the western uplands, which extend from the north of the Upper Chindwin District (where the Chin merges into the Naga country) along the edge of the Assam uplands-- the home of their blood-relatives the Lushais--down to the foot-hills on the fringe of the Irrawaddy delta, and have had time, by union with the plain dwellers, to form hybrid communities--like the Taungthas of Pakòkku and the Chaungthas of Arakan--whose connection with their Chin neighbours is no longer obvious. Save for a few villages in the Pegu Yoma and near the Sittang, the home of the Chins lies wholly to the west of the Irrawaddy.

At a much later date the Kachins appeared from the mountains in the far north. They had at the parting of the ways borne south-westwards along much the same course as that previously taken by the Chins, *i.e.*, that bordering on the Brahmaputra region, but, at about the 28th parallel of latitude, finding the hills immediately to their south already

occupied by the Chins and their cognates, they turned, probably within the last hundred years, to the east again and descended into and crossed the valley of the Irrawaddy, moving southwards on one side of the river as far as Katha and finding on the other an outlet in the Shan States, down which they are still continuing to press. This eastern thrust in the southward movement of the Kachins has had a somewhat puzzling result, for it has brought them down, within the last sixty years or so, into the country of the Eastern Tibeto-Burmans and has caused them to be erroneously classified with the Marus and other hill tribes, whose path from the north had lain in the Salween neighbourhood. The reader must not, however, be misled by their present habitat into assigning the Kachins an Eastern Tibeto-Burman origin.

Of our Eastern Tibeto-Burmans, the Burmans are the most important. The Burmans themselves have been purposely excluded from the scope of this note, but it is essential here, in order to understand the distribution of the Tibeto-Burman branch as a whole, to bear in mind the following facts regarding them. When first heard of their capital was at Tagaung on the Upper Irrawaddy. How long they had been there before the commencement of the historical period we do not know, but in their first beginnings as a nation, their trend—till they were brought up at Prome and Toungoo by the Talaings—was towards the south, and even if we had no other guide we should have every reason, from this southward tendency, to infer an origin from further north. Tagaung lies at the northern end of what is now the Burmese country proper. Above this the population of the Irrawaddy valley is mainly non-Burman, and it is clear that the Burmans, when they reached Tagaung in those far off days, must have descended from a region now mainly inhabited by Shans, Kachins, Marus and the like.

The presence of the Kachins on the Upper Irrawaddy has been accounted for in the preceding paragraph. They are late comers from the north-west, just as the Shans, whose movements will be touched upon below, are migrants from the east. The real prehistoric inhabitants of the country along the Irrawaddy valley from Bhamo due north must be looked for elsewhere than among the Shans and the Kachins. We find them in the Marus, the Szis and the Lashis, who, though they have been often regarded in the past as Kachins, are not Kachins, and who, moreover, speak vernaculars that present features that are strikingly like those of Burmese. These hill people, now more or less scattered by the Kachin irruption, extend northwards through the Myitkyina District, past the Confluence and up the N'maikha, or eastern branch of the Irrawaddy, and it is a reasonable inference that this trail of cognate tribes speaking tongues that are closely allied to Burmese marks the course of the prehistoric Burman's ingress into the country that now bears his name.

North of the Confluence our information is fragmentary, but the evidence of Macgregor, Woodthorpe, Errol Gray, Pottinger and Prince Henri of Orleans all shows that to the west of the N'maikha in the region with which we are concerned the preponderating elements are Kachin and Mishmi; that immediately to the east of the Malikha, in the wedge of hill land that lies between it and the N'maikha, come the people known to Errol Gray as Khunnongs and to Prince Henri as Kiutzes, and that the Lashi and Maru country falls to the east of this again in the immediate neighbourhood of the N'maikha. According to both the last travellers, the Malikha seems to mark a clear dividing ethnic line which I would call the line of separation at this point between the Eastern and Western Tibeto-Burmans. The accounts of Prince

Henri, who reached the Malikha from almost due east, indicate that the transition from the Lisaws of the Salween to their neighbours the Lutzes, and from the Lutzes to the Kiutzes was comparatively slight, and it is certain that vocabularies and such data as exist in regard to physical type point to the Khunnongs (Kiutzes), Lutzes, Marus and Lashis as well as the prehistoric Burmans being all component parts of a cluster of tribes spreading in a south-westerly direction down from the headwaters of the Salween and connected with the Lisus or Lisaws, who still occupy a considerable portion of the upper reaches of that river and are also found scattered here and there on the hills along the eastern edge of Upper Burma and the Shan States. The Lisus are, so to speak, a link connecting the Burmans with the Lolos by way of the Mossos of the Upper Mekong. The Lisaws of Burma are identical with the Lisus described by Prince Henri, Cooper, Gill and other travellers. It has been suggested that the Lahus or Muhsös of the Shan States are the same as the Mossos. That there is a connection between the two tribes is certain, but it is probably not as close as the similarity of name implies. At the same time there is ample linguistic evidence to show that the Lahus have much in common with the Lisaws, the former being an eastern branch of the same prehistoric stock who in their southward journey have followed the course of the Mekong just as the Lisaws have that of the Salween, and it seems likely that, unless they are more closely related to the Lolos, the hill dwelling Akhas or Kaws of Kēngtūng also belong to the same Eastern Tibeto-Burman branch. However this may be, the country of the Lahus and Kaws, which abuts on that of the Lolos and Miaotzus, marks the furthest eastern limit of the region inhabited by those Tibeto-Burmans with whom we are dealing. The furthest western limit has been reached by the Arakanese, who, breaking

off from the main Burman body, probably during the period when Tagaung was the Burman capital, crossed the Arakan Yoma and settled down on the shores of the Bay of Bengal, thus penetrating into a region west of that occupied by the Western Tibeto-Burmans.

There is reason to believe that, just as the Arakanese branched off to the west, so in their turn the ancestors of the peoples now known as the Taungyos and Inthas moved off from the main Burman body towards the east, and took up their abode in the Southern Shan States. The main ground for this view is that both the Inthas and the Taungyos, though they have acquired some of the characteristics of the non-Burman communities among whom they reside, still speak a language which closely resembles Arakanese (*i.e.*, Burmese of an archaic type) and points to their having an identical origin. The above theory accounts in the simplest way for the speech of the Taungyos and Inthas. In any case, however, whether it is correct or not, there can hardly be any doubt but that the two tribes are Tibeto-Burman. They are certainly not Tai or Mon Khmer.

The only other Tibeto-Burmans besides those mentioned above that are numerous enough to deserve general mention here are the Kadus of the Katha District. They are a hybrid community with doubtless some Shan and almost certainly some Kachin or even Chin blood in their composition. Whatever their origin, however, they are now nearly Burmanized and in any case they fall properly into the Tibeto-Burman race family.

THE MON KHMER WAVE.

Geographically the Mon Khmer country lies as a whole well to the east of the Tibeto-Burman, for the most part in French Indo-China and Yünnan, and it is only a few of the westernmost Mon Khmer communities (the Talaiings of Lower Burma and the Was, the Palaungs and the Yangs or Riangs of Upper Burma and the Shan States) that fall within the boundaries of the Province and the scope of the present note. The Cambodians and the Annamese have afforded scholars ample opportunity of studying the Mon Khmer problem in French territory. The researches of Messrs. Skeat and Blagden have shown that the Mon Khmer influence is felt far down in the Malay Peninsula. It has now been established that the Khasis of Assam have a Mon Khmer origin,* but it is a far cry from the Palaungs (their nearest cognates in Burma) to the Khasis, and it must often have struck observers in the past as anomalous that there should be no Mon Khmer tribes north and north-east of the Palaungs through whom the Southern Mon Khmers might be connected not only with the Khasis but also with their primæval home, which, there is every reason to believe, lay far north of their present seats. So little has been known of the tribes of South-West China heretofore that for long the gap has remained unfilled. Now however, Major Davies,† after a careful study of vocabularies, puts forward a suggestion which to the present writer seems an eminently reasonable one, namely, that the Miaotzuë, the reputed aborigines of Yünnan, as well

* The Khasis. P. R. T. Gurdon, London, 1907, page 10.

† Yünnan: The Link between India and the Yangtze. Major H. R. Davies, Cambridge, 1909.

as the Minchias and Yaos of South-West China are Mon Khmers. If this is so—and there is certainly a mass of linguistic evidence to bear the theory out—we have the missing chain leading us up northwards to a point near the 28th parallel of latitude where the ancestors of the Khasis may reasonably be supposed to have branched off south-westwards from the main Mon Khmer body along the valley of the Brahmaputra. However this may be, the question need not detain us; we are here directly concerned not with the Miaotzus and Yaos but with the tribes on the western fringe of the Mon Khmer country. These are now separated from their original home and their relations in part by the Tibeto-Burman swarms which must have spread over the country long centuries ago, in part at a far more recent date by the irruption of the Tais. When this latter movement began, some six centuries after the commencement of the Christian era, the Mon Khmers had in Cambodia and in the Talaing country of Lower Burma already attained to some measure of civilization. Pressing southwards along the Salween and Mekong valleys, the Tai new-comers, the ancestors of the Shans, the Laos and the Siamese, passed down the western edge of the Mon Khmer country, severing the outermost communities from their sister communities in the east. In this way the Mons or Talaings of Pegu were completely cut off by a Tai belt from Cambodia, and the Palaungs, the Yangs and the Was of the Shan States were more or less isolated from their near relatives in the south-east. Before this, however, the Talaings had started carving out a political destiny for themselves, their long residence in the plains having caused them to diverge widely in speech from the hill tribes of similar ancestry who lay to the east of them. Thus it is that the affinities between Talaing and the other Mon Khmer languages in Burma are somewhat remote,

though not so remote as to allow of any doubt being thrown on the theory of relationship. On the other hand, Wa, Palaung and Yang are closely connected with each other and with the Kamu spoken in Siamese and French territory, and, though they would deny it themselves, there is no doubt that the speakers of all four vernaculars have a common origin and are related more or less closely not only to the Talaings, the Cambodians and the Annamese but to also to a number of hill tribes in French territory and (if Major Davies' theory is correct) Yunnan also.

• THE SIAMESE-CHINESE WAVE.

For those who know both the Karens and the Shans it is hard, at first sight, to understand how it can be scientifically demonstrable that the former are more closely related to the latter than to the other hill dwellers of Burma and the Shan States. The Karen has in the past been looked upon as so different from his neighbours that he has tended to become more or less an engima, but philology has now assigned him, at any rate provisionally, a place in the order of peoples. Save for the language test, one might be disposed to class him with the Kaw, the Riang or the Muhsö, but it is now established that his speech is more closely allied to Shan than to the vernaculars of the Tibeto-Burman branch or of the Mon Khmer family, and his language must be looked on as indicating his racial origin. This classification has the result of, so to speak, cutting the Karen off from all intimate connection with the hill tribes with whom he would naturally be held to have an affinity and to leave him still somewhat of a puzzle, but till it has been proved to be fallacious it must be accepted. We can take it in any case, however, that the Shan-Karen connection runs extremely far back, for, whether the Karens entered Burma long before the dawn of civilization or only shortly before the beginnings of history, it is clear that they and the Tais (the common ancestors of the Shans, the Laos, the Siamese and a number of communities in French Indo-China) must have wholly separated from each other long before their earliest representatives drifted into the region we are here concerned with, and it is beyond question that they have been

developing for hundreds, probably for thousands, of years along different lines. What relationship there is is based not only on similarity of vocabularies, but also on the fact that Karen, like Shan and Chinese, is a highly tonal language. The degree to which tones figure in the vernaculars of the hill people of Burma is a matter that has not yet been at all exhaustively gone into. All that need be said here on a somewhat vexed question is that, even granted that tones exist elsewhere, Karen is the only hill vernacular of the Province in which, so far as has been at present ascertained, they are a feature marked enough to have attracted attention in the past. Their presence points incidentally to another inference. So far as Chinese and its sister languages are concerned, it has by now been clearly shown that tones do not mark a very primitive but a comparatively advanced stage of linguistic development, and the fact that the Karens are in possession of a vernacular that has as many tones as either Chinese or Shan affords reasonable grounds for the presumption that they did not begin to occupy their present seats at any extraordinarily remote period of the world's history—probably not till after a good many of the other hill tribes who now inhabit Burma had entered into theirs. They were however certainly pre-Shan. At whatever time they may have come, it is clear that, in coming, both Tais and Karens followed a path lying midway between that of the Tibeto-Burmans and that of the Mon Khmers and bearing generally south-westwards. Crossing the Mekong the Karens probably entered what is now the Shan States somewhat north of the neighbourhood of Karenni, and from thence spread westwards and southwards along the lower reaches of the Salween and Sittang into the Irrawaddy delta and the southern portion of the Tenasserim Division. In the Shan States the descendants of these early immigrants are now for the most part known by special names, such as

Taungthu, Padaung, Bre, Sawngtūng and the like. Further south the term Karen is applied to all the tribes (except the Tzangthus) alike.

The Tais' point of entry into Burma was in the Shweli valley, and their course from the Shweli onwards lay partly to the north-west into the north of Upper Burma and Assam and partly to the south into the Shan States and finally into the Laos States and Siam. It is probable that they first began to arrive in Burma before the commencement of the Christian era, but it seems fairly clear that the migration swarm did not assume considerable dimensions till at least the sixth century and that the wave was moving steadily southwards and westwards for a matter of seven or eight hundred years after this. The result has been the peopling of the easternmost and northernmost portions of the Province by the Shans, who are found not only in the Shan States but throughout the whole of the northern half of Upper Burma. A branch of the Tai race has extended into Assam, and a small Shan colony that appears to have belonged to this branch is found isolated among the Kachins and Khunnongs at Khamti in the unadministered country round the headwaters of the Irrawaddy.

A.—THE TIBETO-BURMANS.

I.—THE WESTERN TIBETO-BURMANS.

THE NORTHERN CHINS.

The Northern Chins form the uppermost section of the Chin belt, which extends down the western edge of Burma. The Chins course in their descent from the far north has been indicated in an earlier portion of this note. The Northern Chin country extends roughly from the 22nd to the 26th parallel of latitude, and includes the Chin Hills proper and a narrow strip of upland on the west of the Upper Chindwin District. What little is known of the inhabitants of this latter area, who are called the Kaswa Aswa, Nantaleik, Piya or Somra Chins, has for the most part been gleaned during the course of punitive expeditions.* They merge in the far north into the Nagas (Tangkhuks or Luhupas) and others and only comparatively few of their villages are in administered British territory. Of the residents of the Chin Hills proper far more is known. Their home forms a compact block of mountainous country lying to the west of the Chindwin river between $21^{\circ}45'$ and 24°N and $93^{\circ}20'$ and $94^{\circ}5'E$ and having an area of about 8,000 square miles. In 1901 they numbered about 84,000 souls. They are closely connected with the Lushais of Assam. The following are the principal tribes in the Chin Hills proper: the Soktes (including the Kanhow clan), Siyins, Tashons, Yahows, Whennohs, Lais (or Hakas), Klangklangs

* *Vide* Mr W. N. Porter's Report on the Frontier Affairs of the Upper Chindwin District for 1892-93, and Report dated the 2nd March 1897, by Captain Cole, Officiating Political Agent in Manipur, on the expedition undertaken to Somra Kulei.

and Yokwas. The Soktes number about 9,000, the Siyins between 1,500 and 2,000. The total of the Tashons is approximately 39,000 and that of the Hakas (who are known to the Burmans by the nickname "Baungshe") 14,000. The Yahows and Whennohs number about 11,500, the Klangklangs about 5,000 and the Yokwas between 2,500 and 3,000. For full particulars regarding the Northern Chins the reader is referred to the authorities quoted in the bibliographical note appended (*vide* page 53).

THE CENTRAL AND SOUTHERN CHINS (EXCEPT KAMIS AND MROS).

The Central Chins occupy the highland immediately to the south of the Chin Hills proper in the Pakòkku Chin Hill Tract and in portions of the adjoining districts of Northern Arakan, Akyab and Kyaukpyn. The Southern Chins comprise the remnant who are found at the southern end of the Arakan Yoma on the borders of the Minbu, Sandoway, Thayetmyo, Prome and Henzada Districts, as well as the small scattered communities who have crossed the Irrawaddy and established themselves here and there in the country to the east of it. Owing to various causes the Central Chins have never been systematically studied as a whole and, though ample information has been collected regarding some of them, not only are there others—for the most part in the unadministered tracts—of whom little is known, but also the relation the different tribes bear to one another has never been fully brought out. Roughly speaking, however, there are four main tribes of Central Chins, namely, the Chinboks, the Yindus, the Kamis and the Mros. The last two—who have been inhabitants of Lower Burma for many years and have been commented on independently by several writers—will be dealt with separately. "Chinbok" and "Yindu"

(like the term "Gwepya" used for describing some of the least dressed of these hill dwellers) are merely Burmese nicknames for the first two tribes. The Chinboks (Khopas, Pamuns) are found only in the Pakôkku Chin Hills, and as a rule only to the north of Mount Victoria. They, as well as the Yindus, have been very fully described by Major Rainey and Captain Rigby. The Chinboks totalled 9,013 persons in 1901. The people referred to by the Burmans as Chinmes are a branch of the Chinboks. The Yindus occupy the country to the south of the Chinboks and extend into the hills to the west of the Pakôkku Hill Tract proper. Their total in the last named tract in 1901 was 2,469, but a large number of Yindus who lived in an unadministered block of upland between the Pakôkku Chin Hills and the Arakan Division escaped enumeration at the last census. Besides the Yindus proper there are a number of smaller tribes scattered through the Pakôkku Chin Hills and the Districts of Northern Arakan, Akyab and Kyaukpyu who may be lumped in the same general category with them. The first of these to be mentioned are the Welaung Chins in the north of the Pakôkku Tract, who have in the past been regarded as, so to speak, a connecting link between the Chinboks and the Haka Chins of the Chin Hills proper. A punitive expedition sent in 1906 into the Welaung country showed, however, that its inhabitants were more probably connected with the tribes alluded to by Major Hughes as living to the east of the Northern Arakan District who are now known generally as Lemro Chins (Captain Rigby's M'hangs, Twisips, etc.). The Shendus (namely, the Yallaings, Lallaings, Sabaungs and Bokes) of the unadministered tract that lies to the north of the Arakan Hill Tracts appear to come into much the same class as the Welaung Chins as also do the Anus of Northern Arakan (588 in 1901). In the unadministered block between the Pakôkku Chin Hill Tract and Arakan alluded

to above are what Captain Rigby calls the Cane belly Chins, a community who have many points of affinity with the Yindus and should, no doubt, be classed with them. The Kyaws of the Northern Arakan Hill Tracts (215 in 1901) came on the other hand, in a class of their own. They appear to be more nearly allied to the Lushais than the Chins proper. Of the Chins of the Akyab and Kyaukpyu Districts the great bulk are in all probability Central Chins. They are the Pos, the Monyins, the Kos and the Kayins of the Po Ko Tract, described by Mr. Körper, and the Ledus from the neighbourhood of Minbya. So far as has at present been ascertained, they are of what may be called Yindu stock, though it has been suggested that the first three are connected with the Chinbons referred to below. The hill dwellers known in the past as Kus are, there is reason to believe, the Kos of the Kyaukpyu District.

The total in 1901 of the Central Chins (excluding the Kamis and Mros) was somewhere about 50,000. The precise figure cannot be given, as a considerable portion of the Central Chin country was excluded from the area in which a regular census was taken. Generally speaking the people are primitive and backward. Their men's dress is scanty. Their women generally wear the shortest of skirts and tattoo their faces either in lines or dots. Bead ornaments are worn by both sexes and the men's weapons are elaborate and picturesque.

West of the Po Ko Tract in the Kyaukpyu District near the Bay of Bengal is the Sittu Chin country. The Sittus are a Southern Chin tribe, and from their territory southwards is the country of the Southern Chins (known sometimes as Saingbaungs), whose women wear a long smock and have their faces for the most part tattooed a uniform blue black. Besides peopling the southern end of the

Arakan Yoma, the Southern Chins have spread from between Sandoway and Thayetmyo across the Irrawaddy eastwards into the Pegu Yoma and are found here and there as far north as Taungdwingyi on one side of the hills and Pyinmana on the other.

It seems fairly clear that the Chinbons of the Pakôkku Chin Hills and Minbu should be treated as Southern Chins. Details about them are somewhat meagre, but, judging from the fact that their women's faces are tattooed an entire blue black and from a description of their dress, there can be little doubt but that they belong more properly to the Southern than the Central tribes. If this is so, however, and if it is a fact that the Pos, the Monyins and the Kos of the Kyaukpyu District are Chinbons, the last three tribes must be treated as Southern Chins also.

There is still some little doubt as to which division of the race the Chins who at one time inhabited the slopes of Popa in the Myingyan District belonged. If it is a fact, as stated by some, that the Popa Chins re-crossed the Irrawaddy when they quitted Popa and that the Taungthas of Pakôkku are their descendants, they were probably Central Chins. If, on the other hand, they went south from Popa into the hills near Taungdwingyi, the inference would be that they were the northernmost of the migrants to the east referred to at the end of the last paragraph but one. The balance of probability is in favour of their belonging to the Central section of the Chins. For bibliographical table, see page 57.

THE KAMIS AND MROS.

The Kamis and Mros have been dealt with here separately from the other Chin tribes, partly because they have for the past forty years formed the subject of independent observation, partly because they possess several marked

characteristics (e.g., the fact that the women do not have their faces tattooed) which differentiate them from their Chin cognates in the south and east. The great bulk of them are found only in the Northern Arakan and Akyab Districts, though there are a few in the Chittagong Hill Tracts, who have been described by Dalton, Kiebeck, Lewin and others. In 1901 the aggregate of the Kamis was 25,000 and that of the Mros between 12,000 and 13,000. The two tribes were first dealt with in detail in 1872 by Mr. R. F. St. John, whose report was embodied almost verbatim in the British Burma Gazetteer in 1879. Two years later further descriptions of their ways appeared in Major Hughes' "Hill Tracts of Arakan," but it was not till 1897, when Captain Rigby reported on the 1896-97 operations in the Chin Hills that anything more was added to our knowledge of the habits and customs of these hill-folk. The Kamis and Mros have been classified as Central Chins, but it still remains to be decided whether they are more closely connected with the Yindus or the Chins of the Chin Hills proper, or whether they can claim a joint ancestry with the Lushais. All we can say of them is that they came, like all the other Chins, originally from the north and established themselves on the western edge of the Chin country in the basin of the Kaladan, where, descending into the valleys and coming in contact with the Arakanese they have developed along lines different from those followed by the remoter hill dwellers in the east. For bibliographical table, see page 63.

HYBRID CHIN TRIBES: THE CHAUNGTHAS, THE TAUNGTHAS, THE SAKS.*

Reference may here be made to a few scattered communities who, judging by their language, their characteristics,

and their habitat are clearly the result of an admixture of the Chins with the Burmese and Arakanese plain dwellers in their vicinity. They are the Chaungthas, the Taungthas, and the Saks or Thets.

The Chaungthas (who have been described in the British Burma Gazetteer, Volume I, page 151, and in Hughes' "Hill Tracts of Arakan") are found in the valley of the Kaladan in the Akyab and Northern Arakan Districts to the west of the Central Chin uplands. Whether they are Arakanese who have amalgamated with their Chin neighbours or a tribe of Chins which has adopted the dress, religion and speech of the Arakanese is doubtful, but it is clear that there are elements of both Chin and Arakanese in their composition. They numbered 1,349 in all in 1901.

The Taungthas of the Pakokku District to the east of the Central Chin uplands are undoubtedly Chins who have adopted Buddhism and have absorbed some of the blood of the low-landers. They speak a Chin dialect, but their women have a dress of their own. It is neither Burmese nor Chin but is described as a white petticoat with a blue or dark coloured cotton shawl folded crossways and tied round the body above the breasts with the corners hanging down over the petticoat to one side.* The fullest description of the Taungthas published up to date will be found at page 723 of Part II, Volume II of the Upper Burma Gazetteer. The total of Taungthas returned at the 1901 Census was 5,704. Like the Chaungthas they are a quiet, law-abiding community. The term "Taungtha" has been applied to some of the Chin Hill tribes in Arakan, but there it simply means "hill dwellers."

The Saks or Thets of the Akyab District have practically disappeared, absorbed, presumably, for the most part, into

* History of operations in Northern Arakan and the Yawdwin Chin Hills. Captain G. C. Rigby, 1897, page 78.

the surrounding Arakanese population. There are very early references to the Saks in the annals of Burma * and it is possible that at one time the term Sak was applied indiscriminately to all the Chins who occupied the hills to the west of Burma proper. Mr. Houghton infers from a comparison of a Sak with a Kadu vocabulary that the Saks were not Chins, but were related to the Kachins and Nagas, but the similarity may be accounted for by the fact that there is in all probability a faint Chin element in the Kadus, and, as, geographically, the Saks are much more likely to be of Chin than of Kachin or Naga stock, it seems advisable to treat them, till more definite data are available, as an Arakanese-Chin hybrid. In all only 230 persons returned themselves as Saks or Thets in the Akyab District in 1901. An attempt was made in 1901 to get some particulars about this community, but it was unsuccessful. The Saks seem likely to disappear altogether before long.

THE KADUS.

A link that may be looked upon as connecting the Chins with the communities to the east is provided by the Kadus of the Katha District of Upper Burma. The Chin element in the Kadus is very faint. They are for the most part, like the Danus, a Burmese-Shan compound, but they have also an appreciable mixture of Kachin besides the trace of Chin. They are the result of a fusion of all four stocks, though how much of each of the component parts went to make up the whole it is impossible now to say. Their language, which contains a large number of Kachin and a few apparently Chin words as well as Burmese and Shan, is fast dying out and they are now more or less Burmanised. For this reason

* *Vide* British Burma Gazetteer, Volume I, page 236.

they have been shown in the migration map as an off-shoot of the Burmese stem, though, by virtue of their Chin and Kachin ancestry, they have been dealt with here among the other Western Tibeto-Burmans. The Kadus have been most recently studied by Mr. Clayton, Settlement Officer of Katha (*vide* bibliographical note, post page 67). Except for a few in the Upper Chindwin District there are practically no Kadus outside Katha. In 1901 the total of persons who returned themselves as Kadus was between 34,000 and 35,000.

THE TAMANS.

It is possible that the Kadus may be racially allied to the Tamans in the north of the Upper Chindwin District who live where the Shan, Chin and Kachin areas meet in the neighbourhood of the 25th parallel of latitude and speak a language (*vide* vocabulary prepared by Mr. Grant Brown in September-October 1908) which appears to be connected with Kachin and Naga but, like Kadu, contains an element of Shan and Chin. Even if they are not related to the Kadus, however, the Tamans have been produced by much the same amalgamation as the latter. There are said to be Tamans outside the Upper Chindwin District, but of the 829 persons who returned themselves as Tamans at the 1901 Census, all but fifty-five were enumerated in the Upper Chindwin. There is only one pure Taman village (Tamanthi in the Homalin Township), but there are said to be Tamans in most of the villages in the extreme north of the district. An account of the Tamans' stories of people who could turn themselves into tigers and of *nats* who afflicted those who stole the property of Tamans, etc., was written by Mr. Grant Brown, Deputy Commissioner of the Upper Chindwin District, in 1908. In the migration map the Tamans have

been shown as branching off from the Kachins. The line adopted in the map merely indicates roughly the probable origin of such of the elements composing the tribe as have been subsequently overlaid by Shan and Chin accretions. If we ever sought to establish a connection between the residents of Burma proper and the Nagas, it is through the Tamans that the line would probably be traced.

THE KACHINS.

From the Tamans we may pass to the last of the Western Tibeto-Burmans with whom we are concerned, namely, the Kachins (Chingpaws, Theinbaws or Singphos). There are few hill tribes that have been so thoroughly described as the Kachins. In a bibliographical summary Dr. Wehrli gives 145 works of reference more or less utilized by him in the preparation of his scholarly monograph published at Leiden in 1904. A large number of these deal with the Singphos of Assam. The most important of the references to the Chingpaw proper of Burma are given in the bibliographical note printed on page 70. The manner of the Kachins coming into Burma is indicated in an earlier portion of this note. Mr. George is still our main authority on the Chingpaws, though the information he has compiled has been supplemented by a mass of useful data supplied by Captain Walker and Major Davies (whose Kachin Gazetteer furnished a large proportion of the matter relating to the Kachins embodied in the Upper Burma Gazetteer), Mr. W. A. Hertz, Dr. Wehrli and others. It is only necessary to remind the reader here that the Kachins are of much the same stock as the Nagas of Assam, known in the west of the Kachin country as Khangs, but that their wanderings have taken them into the midst of hill tribes of a totally different origin (the Marus, Lashis, etc.) to the east of the Irrawaddy with whom they have to a somewhat confusing extent amalgamated.

It may be convenient here to refer to the tribes who, at page 389 of Volume I, Part I, of the Upper Burma Gazetteer are spoken of as being indirectly connected with the Kachins, namely, the Khangs, the Kaphawks, the Kaluns, the Khunnongs, the Khenungs, the Khamangs, the Murus, the Sons and the Bilus. The Khangs, Kaphawks and Kaluns are no doubt of Naga or Mishmi origin. Care must, however, be taken to distinguish the Khangs referred to by Mr. Hertz in his report on the Hukawng valley (who are of Naga stock), from the Khangs found by Mr. Errol Gray in the neighbourhood of Khamti. There is nothing of the Naga in the latter, who originally came from the Salween, and are either Prince Henri of Orleans' Lutzes or Nanwu Marus, probably the former. The Tarengs are merely a tribe of Kachins, *vide* page 44 *post*. The Khunnongs, whom Mr. Errol Gray found on the hills to the east of the Namkui near Khamti are the Kiutzes described by Prince Henri, *vide* page 9 *ante*. They must not be confused with the Khamangs, who are Mishmis, or with the Khenungs, who wear felt hats and pig-tails and are probably more closely connected with the Tibetans than with any of the other tribes we are here concerned with. The Murus are probably Marus, as also, it seems likely, are the Sons and Bilus. The Sassans, referred to at page 381 of the Upper Burma Gazetteer, are a branch of the Marip tribe of Kachins. In 1901, the total of persons who were returned as Kachins in the enumerated areas was 64,405 and it is probable that the great bulk of these were actually Kachins, though some of them must have been Marus, Szis and Lashis. Including the inhabitants of the areas "estimated" at the 1901 Census, where race data were not given, the aggregate of real Kachins is probably about 120,000. No idea can be given of the Kachin population living in the unadministered area to the north of Burma proper, but its total must be considerable.

II.—THE EASTERN TIBETO-BURMANS.

BURMAN TRIBES : TAUNGYOS, INTHAS, YAWS, HPONS,
 YABEINS, TAVOYANS, DANUS, TAWS, KUNYINS,
 DAINGNETS, RAJBANSIS.

Following a geographical sequence, the first of the Eastern Tibeto-Burmans to be considered are the Burmans and the tribes of what may be called almost purely Burman origin. In accordance with the principle indicated at the beginning of this note it is not proposed to treat of the Burmans themselves as a race or the Arakanese, beyond noting that at the 1901 Census the total of Burmans in Burma was 6,508,682 and that of Arakanese 405,143. There are, however, a number of scattered tribes who appear to have broken off from the main body at a comparatively recent date and acquired in new surroundings certain new characteristics differentiating them from the Burman proper who cannot be allowed to pass unnoticed. The Kadus, already referred to above, belong more or less to this class, but so many elements have entered into the composition of the Kadu that his case is rather a special one and he has been dealt with apart. The most characteristic of what may be called the Burman tribes are the Taungyos and Inthas of the Southern Shan States, the Yaws of the Pakòkku District and the Yabeins of Lower Burma. The first two live surrounded by people of non-Burman origin and have adopted the dress and habits of their neighbours, but speak a language which is practically an archaic form of Burmese. The Taungyos have been described at pages 554—562 of Volume I, Part I, of the Upper Burma Gazetteer, and there is a Taungyo vocabulary at pages 647—659 of that publication, almost every word of which is identical with or

bears a close resemblance to the corresponding Burmese word, the older forms "amrang" "apla," "anak," "kyak," "tamang," etc taking the lace of the modern "amyin" "apya" "anet," "kyet," "tamin" etc. The dress of the Taungyo women, consisting of a smock, head-dress and garters of brass wire, is very much the same as that of the Taungthus near whom they live and the two have hitherto been classified together, but the form of the vernacular of the Taungyos may be regarded as proof positive that they are not a section of the Taungthus who have acquired the speech of their Burmese neighbours in the plains, but a Burmese-speaking community which established itself in the Taungthu country before the Burmans as a body embraced Buddhism and has since then learnt to conform outwardly to Taungthu habits of life. The total of Taungyos in 1901 was 16,749.

It is much the same with the Inthas of Fort Stedman and the neighbourhood of the Yawngghwe lake whose language is described in the Upper Burma Gazetteer as "practically Burmese pronounced in Shan fashion," i.e., with "ang" for "in," "ak" for "et" and the like. The Inthas have practically adopted Shan dress and, but for their dialect and their aquatic mode of life would in all probability have been looked upon as Shans; but they are undoubtedly of Burmese stock. For a description of the Inthas the reader is referred to page 564 of Volume I, Part I, of the Upper Burma Gazetteer and page 68 of Sir George Scott's "Burma" (London, 1906). There were 50,478 Inthas enumerated at the Census of 1901.

The Yaws of the Pakòkku District have almost disappeared. Only eighteen persons returned themselves as Yaws in 1901. Their language is referred to at page 569 of Volume I of the Upper Burma Gazetteer as "a hybrid, nearest to Burmese now; possibly it was at one time

nearer to Shan or to some of the Chin dialects." It is not improbable that the Yaws were actually the result of a fusion similar to that which produced the Taungthas, but for want of specific data they have been treated as a Burman tribe. Of a similar mixed stock are the Hpons, who are found in the upper defile of the Irrawaddy between Bhamo and Myitkyina. The accounts given of their wanderings by these people (who are described at pages 566-567 of the Upper Burma Gazetteer) point to a Chinese origin, but their language is undoubtedly Tibeto-Burman with affinities with Burmese and Maru, and, though they have been practically absorbed by the Shans among whom they live (no Hpons were returned as such at the 1901 Census), it seems probable that originally they had nothing of the Shan in their composition. The Yabeins are or were the silk-weavers of Lower Burma. A description of them will be found at page 198 of Volume I of the 1891 Census Report and at page 183 of Volume I of the British Burma Gazetteer. Whatever the cause of their separation, whether ostracized by reason of their calling or not, there can be no doubt that they were originally of Burman stock. There are still a certain number of persons, mainly in the Hanthawaddy and Pegu Districts, who are willing to be looked upon as Yabeins. Their total in 1901 was 2,252.

Mention may be made at this point of the Tavoyans and the Danus, to whom frequent reference has been made in Gazetteers and Census Reports in the past. The former, who numbered 948 in 1901, are merely the descendants of the original Arakanese settlers in Tavoy who still speak a dialect of Arakanese, with a slight admixture of Siamese. The latter are nothing more or less than Burmese-Shan half breeds. They are found for the most part on the foot-hills in the Shan States and in the Burmese districts adjoining the States. They speak Burmese or Shan or both and dress

either like Burmans or Shans. In all 63,549 persons were returned as Danus at the 1901 Census.

The Taws and Kunyins of the Katha District (833 and 283 in 1901) are, so far as can be ascertained, of Burmese origin. For an account of the Taws see page 575 of Volume I, Part I, of the Upper Burma Gazetteer. Practically nothing is known of the Kunyins, who are alluded to at page 128 of Part I of the 1901 Burma Census Report. They have been placed provisionally with the other Burman tribes.

In so far as they are partly Arakanese, the Daingnets of the Akyab District (3,412 in 1901) may be looked upon as coming into the same category as the tribes above. So far as can be ascertained they are Tibeto-Burmans with a strain of Chittagonian blood and speaking Bengali. The 520 Rajbansis returned at the 1901 Census in the Akyab and North Arakan Districts are doubtless a similar Arakanese Bengali compound.

THE MARUS, LASHIS AND SZIS.

The route taken by the Marus, Lashis and Szis or Atsis from their primæval seats has been indicated in a previous portion of this note. The N'maikha valley is still the home of the northernmost members of these three tribes, and it may be presumed that they, with the Kiutzes or Khunnongs and the ancestors of the Burmans originally descended into the N'maikha country from the headwaters of the Salween and are connected through the Lutzes of the Salween-N'maikha watershed with the Lisus or Lisaws of the Salween. The three tribes (Marus, Lashis and Szis) are all closely related to one another and speak vernaculars that have obviously the same origin as Burmese. The Marus appear to be the most numerous and most widely distributed of the

three. They have spread down into the Northern Shan States in the south and, so far as has as yet been ascertained, the Nanwu Marus extend in the north far further up the N'maikha than the Lashis and Szis. The Szis, who lie for the most part to the south of the Lashis, have been more assimilated into the pure Kachin population than the Lashis and Marus, and many of them have been looked upon in the past as belonging to the Lepai tribe. The Lashi country proper appears to lie south of the Nanwu Maru country near the lower reaches of the N'maikha, but like the Marus and Szis the Lashis are found here and there in the Myitkyina District. It is hard to form an idea of the strength of the tribes. Many of them live just beyond the administrative frontier and of those within the administered area the great bulk were in 1901 inhabitants of the estimated areas where no race returns were given. Within the regularly enumerated areas there were at the time of the 1901 Census only 149 Marus, 40 Lashis and 317 Szis. Here, however, it is probable that a good many persons who actually were members of the three tribes were returned as Kachins. Indeed there is now very little outward difference between them and the Chingpaws. The principal authorities on the Marus, Lashis and Szis are quoted at page 76. Up till now Captain Pottinger has had more opportunity of studying the Northern Marus in their homes than any other person.

THE LISAWS.

Like the Marus, their neighbours, the Lisaws or Lisus (the Yawyins of the Bhamo and Myitkyina Districts) are found far afield, namely, in the Ruby Mines District and in the Shan States as well as on the edge of the Kachin area further north. Their real home is however, the Salween valley

from 26° to $27^{\circ}30'$ N. latitude, north-east of the Maru country. This statement is made on the authority of the late Mr. G. Litton, who has probably seen more of the pure Lisaws than any other recent observer. The Lisaws are essentially a Salween tribe. In Burma they are seldom met with at any great distance from that river, and those that have been found on the Mekong live where the valleys of the Mekong and the Salween are only separated by a narrow watershed. Mr. Litton finds an undoubted connection between the tall raw-boned Lisaws and the Lolos, which appears to be borne out by the observations of Prince Henri of Orleans, who has seen the Lisaws in their northernmost home. The physical type is quite distinct from that of the more effeminate looking people to the west, and though the linguistic connection of the Lisaws with the Marus, Khun-nongs and the like is undoubted, it is clear that their development along different lines is of very long standing. The great bulk of the Lisaws live outside the limits of Burma. The few scattered communities that were residing in the regularly enumerated areas of the Province at the time of the 1901 Census totalled 1,427 only, most of whom were counted in the Shan States and the Ruby Mines District. Any Lisaws that belonged in 1901 to the Myitkyina District were dealt with in the "estimated" areas. Particulars regarding the tribe will be found in the bibliographical note at page 79. Their dress consists ordinarily of long tunics of blue hempen cloth, with occasionally red cuffs, and blue gaiters. On the borders of the Myitkyina District some local influence (possibly Lashi) has introduced a patch-work coat. Beads and cowries are common adornments among the women, and earrings are much worn. The men frequently wear a pig-tail.

THE LAHUS.

The test of vocabularies points to a very close connection between the Lisaws and the Lahus or Muhsōs of the Eastern Shan States, and though the two tribes vary physically—the Lahus being a poorer, smaller type than the Lisaws—there can be no doubt, quite apart from the fact that they have characteristics, like the wearing of the pigtail and the habitual use of the cross-bow, in common, that they have a common origin. What outward differences there now are probably due to the degeneracy of the Lahus caused by their sojourn in the south. The northern limit of the Lahu country is marked approximately by the 24th parallel of latitude, which may also be taken as roughly indicating the southern limit of the Lisaws. The Lahus, however, appear to have come down from the north along the Mekong and not along the Salween, like the Lisaws, and their country lies well to the east as well as to the south of the Lisaw country. They are connected, no doubt, with the Mossos of the Upper Mekong, just as they are connected with the Lisaws, who are closely related to the Mossos, but their separation from the common stock dates from a very remote period, and the similarity between “Muhsō” and “Mosso” is possibly accidental. The Lahus extend southwards down to about 20°N. latitude. The southernmost members of the tribe are found in the extreme north of Siam as well as in Tongking, where they have been studied by the French. The Kwis of the Shan States are one of the southernmost branches of the Lahus. Further north Prince Henri of Orleans found that the Lahus called were Lochai [Lahuhsi (?)]. At the 1901 Census 15,774 persons were returned as Lahus or Muhsōs and 2,882 as Kwis. All but three of these were enumer-

ated in the Southern Shan States. The Lahus are best known for the resistance they have offered to the Chinese along the border and, latterly, for the readiness that they have exhibited to adopt Christianity. Some of the missionaries working among them would class them ethnically with the Karens, but for this there seems no justification. Their women's dress, the principal item of which is a long embroidered coat, is picturesque. For further details *see* the tabulated list at page 83.

THE AKHAS.

The Akhas or Kaws of the hills of Kēngtūng are, if language is any criterion, Tibeto-Burmans. Their speech has been classified as such. There is no trace of Mon Khmer in their composition, nor have any valid grounds been shown for placing them in the same category as the Karens. They differ in many ways from their neighbours the Lahus, but it is almost indubitable that they come from the same stock, though it is probable that they are more closely connected with the Pannas and Lotes of Trans-Mekong territory.* There are a few Akhas in French territory beyond the Mekong, but it is believed that the great bulk of the tribe are found in the Kēngtūng State between the Mekong and the Salween. In 1901 they, with the Akhōs, a branch of the main tribe, numbered 27,526. None were enumerated in Burma outside the limits of Kēngtūng. For a description of the Akhas a reference is invited to the authorities quoted on page 87. They are a swarthy stalwart tribe, dull but peaceable. They mix and intermarry with the Chinese to an extent remarkable among these eastern hill dwellers and have hitherto been best known

* *Vide* Upper Burma Gazetteer, Volume I, Part I, page 595.

to those who have not lived among them by their women's dress, which with its abbreviated skirt, leggings and bamboo head-dress, is very distinctive. Missionary work has extended of late years into the Akha country, but apparently, the Akhas are not as ready to embrace the Christian faith as the Lahus.

B.—THE MON KHMERS.

THE PALAUNGS.

The Talaings or Peguans (1901 population 321,898) are the most important of the Mon Khmers in Burma, but they have been expressly excluded from detailed consideration in this note. The first of the Mon Khmer tribes to occupy our attention are the westernmost of them, the Palaungs, whose home is the Shan States proper and the State of Mōngmit. There are a certain number of Palaungs in the Southern Shan States and to the east of the Salween, but the tribe is most strongly represented in the Northern Shan States, and notably in the State of Tawngpeng, which may be looked upon as the tribal headquarters, and there their country lies for the most part on the Burma side of the Salween. The total of Palaungs enumerated at the Census of 1901 was 56,806. In addition about 7,500 were found in the estimated areas of North Hsenwi. The Palaung country extends for some little distance into China. The main characteristics of the Palaungs are outlined in the bibliographical note at page 90. They are conspicuous among the hill tribes of this region by their universal adoption of Buddhism, their tea culture and the variety and elaboration of their women's dresses. For a tribe that lives so consistently on the hill tops as they do, they are—in Tawngpeng at any rate—a wonderfully advanced community. The connection between the Palaung and Wa languages is very close and though the Was are among the wildest and the Palaungs among the mildest of the hill-folk of the States, there can be no doubt as to the two tribes possessing a common origin which they themselves would be the first to question. The

Palaung's nearest connections in the Shan States, however, are not the Was, but the Yins, Yangs or Riangs of Mōngsit, Mōngnai and Laihka, who are dealt with in the following paragraph. There are numerous sub-tribes or clans of •Palaungs clearly distinguishable from each other in dress. Outside a limited area in Tawngpeng the Palaungs are frequently known as Pales. The name Pale has been given the tribe by the Burmans, but the difference between the Palaungs and the Pales is recognized by the people themselves.

THE RIANGS.

It is possible that the Riangs or Yins are nothing more or less than a southern branch of the Palaungs. Their country adjoins that of the Palaungs. They speak a language closely resembling Palaung and, like the Palaungs, they are Buddhists. Of the three Riang tribes—the Yanglam, the Yangwankun and the Yanghsek—the first two wear a dress (women's) that has many features in common with the Palaung woman's garb—jacket,* skirt and, in some cases, waist rings. The Yanghsek, on the other hand, who are the southernmost of the three and live in the neighbourhood of the Karen country, have adopted a dress that is more Karen in its characteristics and might well lead the casual observer to classify them as Karens. The main garment is a striped *thindaing* and brass leg rings are worn after the fashion that culminates further south, in the

* The upper garment has always been described by observers as a jacket, but appears in reality to be frequently a smock designed and ornamented in almost exactly the same style as the smock worn by the women of the Katurr clan of Palaungs. The Yanglam women part their hair in the middle in exactly the same way as the women of the Kwanhai clan of Palaungs. •

clumsy leg ornaments of the Red Karens. The habitat of the Riangs is the eastern portion of the northern half of the Cis-Salween Southern Shan States, from Kehsi Mansam southwards to Mōngsit. Like the Palaungs they are a quiet, peaceable folk. They have been but little studied hitherto. Such data of the tribe as have been recorded are mentioned in the note at page 93. The total of Yins at the 1901 Census was 3,094, practically all of whom were enumerated in the Southern Shan States. So far as is known there are no Riangs outside British territory.

THE WAS.

The Was, including the Tai Loi, the En, the Hsen Hsum and other sub-tribes are a Trans-Salween hill-folk who, while clearly related to the Palaungs and the Yins, differ outwardly very considerably from them. The wild Was, of whom very little is known—their head-hunting propensities having secured them for the time being almost complete isolation—are all spirit worshippers and most of the tame Was are also non-Buddhists. A large proportion of the Was proper (also known as Las or Lawas) live in the Trans-Salween and to a small extent also in the Cis-Salween Northern Shan States, but no idea of their strength can be given, as the great bulk of them were left altogether alone when the 1901 Census was taken. In the enumerated areas there were 5,964 Was proper, 15,660 Tai Loi, 1,351 Hsen Hsum, 1,095 Pyin, 931 En and 70 Hkala, all sub-tribes of the main tribe. All but 1,200 or so of these were counted in the Southern Shan States, for the most part in Kēngtūng. Taken altogether the Was can hardly be less than 50,000 in number. Some of this total—though how many it is practically impossible to say—live across the border in Chinese territory. The main authorities regarding

the Was are quoted in the note at page 95 below. The fullest account of the wild Was yet published is contained in the Upper Burma Gazetteer. The Northern Was are at a very low stage of civilization and their dress is of the scantiest, whereas the women of many of the tame Was further south cover themselves very fully.

● OTHER MON KHMER TRIBES: KAMUS, YAOS,
MIAOTZUS, DANAWS.

Reference may be made here to three tribes of Mon Khmer extraction whose habitat lies outside Burma but close to the Burma border and a few of whom have come to settle within British territory. The first of these, the Kamus, Kamets or Lamets (described at pages 521—523 of the Upper Burma Gazetteer, Part I, Volume I) are evidently closely connected with the Was. They inhabit Siamese and French territory, but 141 of them (probably timber coolies and mahouts) were found within the limits of the Province at the 1901 Census, mostly in the Thatôn and Amherst Districts. The Yaos and the Miaotzus, the other two of the three tribes aforesaid, are residents of China. Descriptions of the Miaotzu (Hmeng *) are given at page 597 and of the Yaos at page 601 of the Upper Burma Gazetteer. They have been classified as Mon Khmers by Major Davies, and there seems but little reason to doubt the correctness of his classification. Both are widely spread through South-Western China. The 1901 Census returns showed no Yaos or Miaotzus, but it is certain that up till recently at any rate there were two or three Yao villages in Kēngtūng. Such Miaotzu villages as there are in British

* The Mēos or Man Mēos of French observers (*vide, e.g.,* Mission Pavie, Paris, 1902, Volume V, page 218, and Volume III, page 3c, and "Deux ans dans le Haut. Tonkin." A. Billet, Lille, 1896—98, page 127).

territory are in the extreme north-eastern corner of the Northern Shan States, in areas which were either omitted from the census operations or "estimated" only. The main feature of the Miaotzu women's dress are the pleated kilt and the jacket with what resembles a sailor collar. The Yao are remarkable for their female coiffure, which has been compared to an "exaggerated mortar board."

A tribe which for want of more specific data the present writer has placed in the Mon Khmer category is that of the Danaws, a now almost extinct community found in the north-western portion of the Southern Shan States (*vide* page 562 of the Upper Burma Gazetteer, Part I, Volume I). They are not to be confused with the Danus—though possibly, like the latter, they are only hybrids—and their language is somewhat amorphous. It, however, contains a not inconsiderable number of Mon Khmer words, and it is on the strength of this element in its composition that the Danaws (who in 1901 numbered 635 in all) have been classed provisionally with the Palaungs, the Riangs and the Was of the Shan States. There is nothing in the outward appearance of the Danaws to distinguish them from the Shans among whom they live. It is stated that the women used formerly to wear a short *thindaing* and petticoat like the Taungthus and Taungyos. This is not a usual form of Mon Khmer dress, but the Yanghseks afford an example of its adoption by a tribe of Mon Khmer origin, and there is nothing intrinsically improbable in the statement. There seems no likelihood of the Danaws' origin being ever finally established now.

C.—THE SIAMESE-CHINESE.

SHAN TRIBES : MAINGTHAS, DAYES.

For reasons given earlier the Shans proper have not been dealt with specifically in this note. The manner of their coming into the country has been indicated at page 17. All that need be said about them here is that in 1901 the Shans proper totalled 787,087, the Lem Shans 2,134, the Lüs and the Hküns of Kengtūng 16,227 and 41,470, and the Lao Shans 1,047; that they are the preponderating nationality in the Shan States and form nearly half the population of the plains of Upper Burma north of the 23rd parallel of latitude and that an outlying colony of them exists at Hkamti on the Malikha far beyond our administrative border in the north. Reference may here, however, be made to what for want of a better term we may call the Shan tribes of Burma. Several of the communities already referred to when dealing with the Tibeto-Burmans, *e.g.*, the Danus and the Kadus, have Shan in their composition. The Hpons, adverted to on an earlier page, appear at first sight to be of Shan origin, but, as has been pointed out, it is probable that the Shan element in them is of comparatively recent introduction and that originally they were Tibeto-Burmans. Hitherto the Maingthas of the Ruby Mines and the Northern Shan States have been placed in the same dubious category as the Hpons. Their language has been described as a curious mixture into the composition of which both Burmese and Shan enter (page 390, Upper Burma Gazetteer, Part I, Volume I). It is clear, however, that the name "Maingtha" is a Burmese rendering of Mōnghsa and indicates that the Maingthas came from the Chinese Shan States of Ho Hsa and La Hsa, and the more recent view is that there is a far

fainter Tibeto-Burman element in their language than was at one time supposed. On the whole it seems probable that the Maingthas are merely Chinese-Shans. The total of Maingthas at the 1901 Census was 749 only. The Upper Burma Gazetteer connects the Maingthas with the Turengs, referred to by Mr. Errol Gray, but it seems probable that Mr. Errol Gray's Turengs were merely a tribe of Kachins. A second Shan tribe is that of the Dayes, who are found in the Myelat Division of the Southern Shan States. They may possibly have a strain of Chinese blood in them, but it probably dates back to a very remote period. Most of what is known of them is noted at page 564 of the Upper Burma Gazetteer. Further data about the Dayes and Naungyes (a branch of the tribe) have been supplied by Mr. C. E. Browne, who thinks it possible that they may have migrated from the Shan State of Kale on the Chindwin. It appears that the Dayes once had a tribal dress of their own which must have been like that of the Taungthus and Taungyos. In all 1,094 persons were enumerated as Dayes at the 1901 Census.

THE KARENS.

The Karen country proper lies at the southern end of the Southern Shan States and the north-eastern corner of Lower Burma, but Karens are found also in the Irrawaddy delta in both the Pegu and Arakan Yomas and over the greater part of the Tenasserim Division. Speaking generally, the Karens play in the east of Burma much the same part as the Chins do in the west. While not found so far north as the Chins, they extend a good deal further south than the latter: in fact as far south as the hills which separate Mergui from Siam. The term Karen includes a large number of tribes known by different names. In the days

when the Shan States were practically a *terra incognita* it used to be said that there were three branches of Karens—the Sgaw and the Pwo, *i.e.*, the “male” and the “female”* and the Bghai. Sgaw and Pwo are names still known among the Karens of the south, in fact practically all the Karens of Lower Burma are either Pwos or Sgaws. Bghai appears to have been a name given to a collection of communities in, and on the borders of, Upper Burma whom we now know as Red Karens, White Karens, Padaungs, Bres, Loilong Karens, Sawngtūngs, Banpas, Zayeins and the like. The Taungthus area Karen tribe, probably an off-shoot of the Pwos. They are almost the only Lower Burma Karens who have preserved their tribal homogeneity. The Pwos and Sgaws are largely dwellers in the plains and foot-hills whom alien surroundings have moulded into some kind of uniformity, but they have never really coalesced. The Upper Burma Karens as a whole, partly on account of the rugged nature of their separating hills, partly as a result of their leaning towards endogamy show an ever-growing tendency to disintegrate into separate clans differing widely from each other in dress, dialect and custom. Prior to the annexation of Upper Burma the best known of these communities was that of the Red Karens, whose home is Karenni in the south of the Southern Shan States. Karenni was in 1901 excluded from the “enumerated” areas and only an estimate of its population was obtained. The exact total of Red Karens is thus not known, but it is probably somewhere in the neighbourhood of 30,000. The authorities quoted at page 98 deal with the Red Karens among others. The men wear short red trousers and sometimes a coat. It used to be customary for them to have a rising sun tattooed in red on the small of the back. The women are peculiar in not wearing the *thindaing* or smock that is ordinarily the distinctive feature

* “Burma.” Sir George Scott, London, 1906, page 117.

of the Karen female dress. The upper portion of their dress consists of a cloth draped over the body; their skirts are short, and the leg immediately below the knee is swathed in an uncouth gartering of cane bands and beads. The Padaung country lies to the west of Karenni. The Padaungs or Kekawngdüs are for some reason somewhat better known than many of the other Karen communities inhabiting the southern portion of the Southern Shan States. The very remarkable neck ornaments of the women—a succession of coils of brass which elongates the neck to a distressing extent—have long attracted the attention of observers. A description of the tribe is given at pages 535—539 of Part I, Volume I of the Upper Burma Gazetteer and further particulars will be found at page 125 of Sir G. Scott's "Burma" (London, 1906). The total of Padaungs in 1901 was between 9,000 and 10,000. Of the Padaungs' neighbours, the Bres, comparatively little is known. There were about 3,500 of them at the time of the 1901 Census. The fullest account of them yet published will be found at pages 531—535 of the Upper Burma Gazetteer. They call themselves Lakü and are divided into the Southern and Northern Bres and the Manös. The women wear smocks and skirts and ornament their legs with brass tubling. The Zayein or Sawngtüng Karens are found in the States of Loilong and Mõngpai near Karenni. They totalled about 4,500 at the last census. On pages 539—550 of the Upper Burma Gazetteer will be found a detailed account of the different small Zayein clans that go to make up this aggregate. Smocks and leg rings are the ordinary features of the women's dress in all the clans, and short trousers those of the men's attire. Bead ornaments are much affected and in some cases the women's head dresses are peculiar. Some of the men shave the head except for a small patch over the ear. In some cases bands of black fibre are worn tightly tied round the forehead. The

White Karens (Mepu) are a distinct clan, (*vide* page 550 of the Upper Burma Gazetteer) which is possibly connected with the Taungthus and may thus be Pwo in origin. There is no record of their total, but it is probably smaller than that of either the Padaungs or the Bres.

The Padaungs are not to be confused with the Padons to whom reference has from time to time been made in some of the older works dealing with Burma. Who the Padons were is doubtful, but Mr. C. E. Browne has ascertained that they once had a dialect of their own and that their women used to wear a striped smock. Though not Padaung they were probably, like the Padaungs, of Karen origin; possibly an off-shoot of the Taungthus, though it is just possible that they were of the same stock as the Yanghseks and therefore Mon Khmers. Their habitat lay apparently at the northern end of the Southern Shan States. Apparently they have by now been absorbed into other communities.

THE TAUNGTHUS.

As noted above, the Taungthus are a tribe of Karens probably more closely connected with the Pwo branch than with the Bghai, though they are found in their greatest strength in the Bghai country in the southern half of the Southern Shan States. They have been dealt with separately from the other Karens in this work merely because, like the Kamis and Mros of the western hills, they were studied on the spot and described long before the annexation of Upper Burma brought a full knowledge of the Karens as a whole. Taungthu merely means in Burmese a hill man or, even more frequently, a husbandman, and it should be borne in mind that occasionally persons referred to by Burmans as Taungthus

are merely hill-folk.* The real Taungthus, who call themselves Pa-o, are never found west of the Sittang or the Samôn. They are scattered down all the eastern hills as far as Thatôn near the mouth of the Salween, where is a large colony of them, but like the Palaungs, they predominate in and have a representative in the Chief of one of the Shan States, Hsatung. There is clearly a connection between Hsatung and Thatôn, though whether the Shan State took its name from the town of Thatôn, or whether Thatôn was called after the State has not yet been determined. There were 168,301 Taungthus enumerated as such in 1901, of whom over 122,000 were counted in the Southern Shan States and the bulk of the balance in Thatôn. They are the most numerous and about the most widely distributed hill tribe in the Southern Shan States. The Taungthu men dress like Shans. The women wear a dark smock and skirt. In the Shan States the arms are frequently covered with sleeves decorated with coloured patch work, and leggings are worn. In the warmer climate of Thatôn leggings are dispensed with. The head-dress consists of a turban of dark cloth ornamented with tassels and kept in position by silver hair spikes. For bibliographical note, see page 104.

* * Cf. for instance the reference to Taungthus in the Palaung tea legend quoted at page 492 of Upper Burma Gazetteer (Volume I, Part I).

D.—THE SALONS.

The Selungs or Salons, the ~~not~~ gypsies of the Mergui Archipelago, are of Malay stock and do not belong directly to any of the three main ethnical families dealt with above, though the researches of Messrs. Skeat and Blagden tend to the view* that there may, in the remote past, have been some kind of connection between them and the Mon Khmet communities in the south of Indo-China. This view is based on the assumption that the Salons are, as appears to be the case, connected with the Orang Laut or Sea Jakun of the Malay Peninsula. Of the Jakun and the Orang Laut Messrs. Skeat and Blagden say† "it seems safe to conclude that both are branches of a Mongoloid stock which probably inhabited the Peninsula before the irruption of the more civilized Malays." Whatever their origin may have been the Salons now talk a language that has been placed in the Malay family. They are a timid, backward race, living for the most part in boats and avoiding civilized haunts and comparatively little has as yet been ascertained about them. The main authorities on the Salons are given in the bibliographical note on page 106. The total of Salons at the 1901 Census was 1,325, all enumerated in the Mergui District. This was somewhat below the 1891 total, but there seems reason to believe that the tribe is not—as at one time was thought—steadily dying out. The Salons call themselves Mawkhen.* The name they are now ordinarily known by is one that has been given them by the Burmans. Its precise origin is not known, but one naturally

* *Vide* page 462 of Volume II, "Pagan races of the Malay Peninsula." Skeat and Blagden, London, 1906.

† *Ibid.* Volume I, page 91.

connects it with Salang or Junk Seylon, an island south of the Mergui Archipelago and Selangor between Penang and Singapore.

The Malays call the Salons Orang Besim, which suggests Besis or Orang Besis, the name for certain Jakun sea tribes of the Selangor and Malacca coast.

BIBLIOGRAPHICAL NOTES.

NOTE.

The conditions under which these notes were prepared made it impossible for the compiler to undertake an exhaustive survey of authorities. All that he has attempted to give is a general idea of where information regarding any tribe the reader may be interested in is to be found.

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Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
1	Present habit.	Chin Hills and Upper Chindwin District	Chin Gazetteer, Vol. I. ... Burma Census Report, 1901, Part I.	1 122
2	Origin ...	Northern, in the neighbourhood of Tibet.	Chin Gazetteer, Vol. I. ... Burma Census Report, 1901, Part I.	2 122
3	Political and social divisions.	Names of tribes, etc. ...	Chin Gazetteer, Vol. I. ... Upper Burma Gazetteer, Vol. I, Part I.	3 454
4	Allied tribes	Lushais, Nagas, Central and Southern Chins.	Upper Burma Gazetteer, Vol. I, Part I.	452
5	Language and dialects.	Account of Kuki Chin group of Tibeto-Burman branch. Lai, Siyin, etc., vocabularies.	Linguistic Survey of India, Vol. III, Part III. Newland ... Handbook of the Baungshe Dialect. Macnabb, 1891. Manual of the Siyin Dialect. Rundall, 1891.	2
6	Religion ...	Beliefs in future life, etc. Spirit worship; sacrifices. Sacred days ...	Chin Gazetteer, Vol. I. ... Newland ... Newland ...	195-200 307, 308, 227, 228 76, 454

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1	2	3	4	5
7	Birth ceremonies.	Ear-boring and head shaving ; naming, etc.	Chin Gazetteer, Vol. I ... Newland	191 329
8	Magic and witchcraft.	Omens, the evil eye, wizards, superstitions.	Chin Gazetteer, Vol. I ... Newland	199-200 101, 183, 184, 219, 388
9	Marriage customs and ceremonies.	Marriage practically a sale of the girl by parents ; intermarriage, etc. Courting ...	Chin Gazetteer, Vol. I ... Newland Newland	188-91 304, 398, 505 294
10	Marital relations.	Divorce, etc. ...	Chin Gazetteer, Vol. I ...	209-10
11	Death and burial ceremonies.	Ordinarily burial. Among Soktes and Siyins body dried before burial.	Chin Gazetteer, Vol. I. ... Newland Upper Burma Gazetteer, Vol. I, Part I.	191-94 229, 296, 652 471
12	Clothing ...	Loin cloth, blanket, separate tartans. Women's girdles.	Chin Gazetteer, Vol. I ... Newland Upper Burma Gazetteer, Vol. I, Part I.	170-72 202, 203 469
13	Personal ornaments.	Coiffure, hairpins, earrings, necklaces, beads.	Chin Gazetteer, Vol. I ... Newland Upper Burma Gazetteer, Vol. I, Part I.	169-70, 172-73 231, 266 469
14	Games and amusements.	Feasts—drunkenness—wrestling, games, etc.	Chin Gazetteer, Vol. I . Newland	186-88 277 279, 627, 56, 187, 461

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
15	War ...	Raids and methods of warfare.	Chin Gazetteer, Vol. I ... Newland ... Upper Burma Gazetteer, Vol. I, Part I.	227—36 250—53 469
16	Hunting ...	Hunting and fishing; Fish poisoning ceremony.	Chin Gazetteer, Vol. I ... Newland ...	215—17 73, 245, 288
17	Agriculture ...	Kinds of, etc. ..	Chin Gazetteer, Vol. I ... Newland ...	210—13 387, 390, 436
18	Villages and habitations.	Wood and thatch; skulls in verandah.	Chin Gazetteer, Vol. I ... Upper Burma Gazetteer, Vol. I, Part I. Newland ...	174—79 469 48, 49, 546, 550
19	Government...	Chiefs, position of ..	Chin Gazetteer, Vol. I ...	200—03
20	Laws ...	Criminal and Civil ...	Chin Gazetteer, Vol. I ...	205—10
21	Covenants, oaths, ordeals.	Sacrifices of animals; eating of earth; holding rope to which <i>mythun</i> is tied, etc.	Chin Gazetteer, Vol. I ... Newland ...	124—95 234, 595
22	Crimes ...	Murder, etc., vendettas and blood feuds. Refuges for criminals ..	Chin Gazetteer, Vol. I ... Newland ... Newland ...	205—08 293 65
23	Morals and character.	Deceitfulness and treachery of Siyins. General moral characteristics. Way of expressing thanks (licking hands and stroking ears).	Chin Gazetteer, Vol. I ... Newland ... Upper Burma Gazetteer, Vol. I, Part I. Newland ...	167 280 468 5, 86
24	Property ...	Inheritance, etc. ..	Chin Gazetteer, Vol. I ... Burma Census Report, 1901, Part I.	208—09 123

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1	2	3	4	5
25	Slavery ...	Classes of slaves ; nature of servitude, etc.	Chin Gazetteer, Vol. I ... Newland ... Burma Census Report, 1901, Part I.	203—04 277, 305 123
26	Trade ..	Imports, exports, manufactures, etc.	Chin Gazetteer, Vol. I ...	213—15
27	Mediums of exchange.	<i>Mythun</i> as medium of exchange.	Newland ...	228
28	Music and poetry.	Songs ...	Newland ...	5, 43
29	Arts, <i>e.g.</i> , pottery, weaving, dyeing.	Weaving and dyeing ...	Newland ...	300, 351
30	Engineering and implements.	Agricultural implements, arms and ammunition.	Chin Gazetteer ..	211, 220—27
31	Medicine, diseases, etc.	Surgery, leprosy, goitre, etc.	Chin Gazetteer, Vol. I ... Newland ... Burma Census Report, 1901, Part I.	184—86 415 99
32	Food, drink, tobacco, etc.	Mainly vegetable, but anything will be eaten. Taste for raw meat. etc.; smoking and nicotine drinking ; dog's flesh.	Chin Gazetteer, Vol. I ... Newland ...	181—84 286, 354
33	Miscellaneous, folklore, etc.	Tradition of deluge ... Tower of Babel ...	Newland ... Burma Census Report, 1901, Part I.	559 124
34	Domestic animals.	Pigs, <i>mythun</i> , goats, etc.	Chin Gazetteer ..	179—81

THE CENTRAL AND SOUTHERN CHINS (EXCEPT KAMIS AND MRQS).

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1	2	3	4	5
1	Present habitat.	Pakôkku Chin Hills and hills to the south.	Rigby ... Upper Burma Gazetteer, Vol. I, Part I.	61 459
2	Origin ...	From region of Tibet ...	Houghton ... Burma Census Report, 1901, Part I. Thayetmyo District Gazetteer, Rangoon, 1873.	4, xi 122 48
3	Political and social divisions.	Tribes and clans ...	Upper Burma Gazetteer, Vol. I, Part I. Houghton ... Burma Census Report, 1891, Vol. I. "Burma." Sir G. Scott, London, 1906.	459 xii 199 105

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1	2	3	4	5
4	Allied tribes	Northern Chins in north, Kamis and Mros, Taungthas, Chaungthas	Körper ... Upper Burma Gazetteer, Vol. I, Part I. Hughes ... British Burma Gazetteer, Vol. II.	5 459 8, 14 260
5	Language and dialects.	Chinbok, etc. Shō or Khyang; Southern Chin, Yoma Chin. All belonging to the Kuki Ching group of the Tibetan-Burman branch.	Linguistic Survey of India, Vol. III, Part III. Houghton ... Burma Census Report, 1901, Part I. Burma Census Report, 1891, Vol. I.	331 83 162
6	Religion ...	Primitive form of animism.	British Burma Gazetteer, Vol. II. Upper Burma Gazetteer, Vol. I, Part I.	262 460
7	Birth ceremonies and infanticide.	Children passed backwards and forwards over <i>khaung</i> pot; thread tied on hands, etc.	Körper ... Houghton ...	7 xiv
8	Magic and witchcraft.	Propitiation of <i>nats</i> ; use of eggs for propitiation and divination.	Rigby ... Hughes ... Upper Burma Gazetteer, Vol. I, Part I.	67 17 460
9	Tabu ...	Ceremony of <i>Ya</i> . (Query. Do the Chins observe it as well as Kamis and Mros?)	British Burma Gazetteer, Vol. II.	69
10	Initiatory ceremonies.	Cotton string tied on infant.	Houghton ... British Burma Gazetteer, Vol. II.	xiv 261
11	Totems and tribal marks.	Comments on ...	Houghton ...	xiii

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1	2	3	4	5
12	Marriage customs and ceremonies	Marriage by purchase. Marriage feasts; payment for bride by instalments; polygamy, etc.	Rigby Körper Hughes Upper Burma Gazetteer, Vol. I, Part I. British Burma Gazetteer, Vol. II. British Burma Gazetteer, Vol. I.	68 8 17, 25 467 263 384
13	Marital relations.	Divorce, etc. ...	Körper Upper Burma Gazetteer, Vol. I, Part I. British Burma Gazetteer, Vol. II.	8 467 264
14	Death and burial ceremonies.	Body usually burnt; ashes collected and buried under stones; weapons and food placed near grave.	British Burma Gazetteer, Vol. II. Rigby Körper Upper Burma Gazetteer, Vol. I, Part I. Hughes Houghton	264 68 6, 8, 9 467 23 xv
15	Clothing ...	Men—diminutive loin cloth and body covering, varying. Women—generally smock and petticoat (short).	Rigby Körper Hughes Upper Burma Gazetteer, Vol. I, Part I. Houghton British Burma Gazetteer, Vol. II.	63, 64 6, 7 12 460 xvii 265
16	Personal ornaments.	Hair ornaments, bangles, necklaces, hairpins, feathers, earrings, belts worked with small bells, wrist guards, etc.	Rigby Körper	63 7

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
17	Painting and tattooing.	Women's faces tattooed, lines, dots or without pattern. Breasts sometimes tattooed.	Rigby ... Körper ... Hughes ... Upper Burma Gazetteer, Vol. I, Part I. Houghton ... British Burma Gazetteer, Vol. II.	63, 64 8 13 466 xvii 265
18	Games and amusements.	Drinking bouts; dancing.	Upper Burma Gazetteer, Vol. I, Part I. Rigby ...	467 71
19	War	Raids; collection of raiders; division of spoil.	Rigby ... Upper Burma Gazetteer, Vol. I, Part I.	69, 70, 73 465
20	Hunting	Driving, pit-falls, poisoning water for fish, etc. Hunting trophies stored in house. Trophy posts.	Rigby ... Upper Burma Gazetteer, Vol. I, Part I.	66, 71 464
21	Agriculture	<i>Taungya</i> cultivation, millet, rice, etc., grown.	Rigby ... Hughes ... Upper Burma Gazetteer, Vol. I, Part I.	66 18 464
22	Habitations	Wood, bamboo and thatch, more substantial than Burmese. In some cases flat ends; in some semi-circular porch.	Rigby ... Upper Burma Gazetteer, Vol. I, Part I.	65 465
23	Government...	Authority exercised by Chiefs or headmen, village elders.	Körper ... Upper Burma Gazetteer, Vol. I, Part I.	5 460
24	Laws	Chin law. Inheritance, property, etc.	Hughes ... Customary Law of the Chins. Tet Pyo, Rangoon, 1884. British Burma Gazetteer, Vol. II.	28 264

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
25	Covenants, oaths, ordeals.	Various forms of oaths, none specially binding; water poured over head of tiger, <i>thabye</i> , etc.	Upper Burma Gazetteer, Vol. I, Part I. British Burma Gazetteer, Vol. II. Thayetmyo District Gazetteer, Rangoon, 1873.	467 265 53
26	Crimes ...	Raids for motives of revenge.	Rigby ...	69
27	Character ...	Honesty, non-inquisitiveness, drunkenness, blood thirstiness.	Rigby ... Upper Burma Gazetteer, Vol. I, Part I. Houghton ... British Burma Gazetteer, Vol. II.	70, 73 466 xvii 265
28	Property ...	See "Laws."		
29	Slavery ...	Slaves taken at raids kept or sold. Well treated on the whole.	Rigby ... Upper Burma Gazetteer, Vol. I, Part I.	70 465
30	Trade ...	Jungle produce exchanged for salt, gongs, etc.	Körper ... Upper Burma Gazetteer, Vol. I, Part I.	3, 4 464
31	Measures and weights.	Grain measures ...	Rigby ...	72
32	Mediums of exchange.	Earrings ...	Imperial Gazetteer of India, 1908, Vol. X.	283
33	Music and poetry.	Musical instruments, local banjo.	Upper Burma Gazetteer, Vol. I, Part I.	467
34	Arts, e.g., pottery, weaving, dyeing.	Pottery ...	Upper Burma Gazetteer, Vol. I, Part I.	464

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
35	Weapons and implements.	Bows and arrows, knives, spears; leather or cane-work armour; baskets.	Rigby ... Upper Burma Gazetteer, Vol. I, Part I.	70 462
36	Arithmetic ...	Counting by notches in sticks or knots in string. Methods of enumeration employed at Census.	Rigby ... Burma Census Report, 1901, Part I.	72 lxxvii
37	Food, drink, etc.	<i>Khaung</i> , preparation and method of drinking, use of tobacco in pipes.	Rigby ... Upper Burma Gazetteer, Vol. I, Part I. British Burma Gazetteer, Vol. II. Thayetmyo District Gazetteer, Rangoon, 1873.	71 463, 466 262 50
38	Miscellaneous, folklore, etc.	Chin myths ... Po Kos' belief that all mankind came from five eggs. Similar egg origin story	Houghton ... Körper ... British Burma Gazetteer, Vol. II.	xix 6 261
39	Anthropometric data.	Cephalic index ... 79.8 Facial index ... 121.4 Height standing 158.5	Anthropometric data from Burma. B. Gupta, Calcutta, 1906.	66

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1	2	3	4	5
1	Present habitat.	Northern Arakan ...	Hughes Rigby	11 78
2	Origin ...	From north of their present habitat.	British Burma Gazetteer, Vol. II. Rigby ..	74 78
3	Political and social divisions.	Seventeen clans of Kami specified. Fifteen clans of Mro named.	British Burma Gazetteer, Vol. II. British Burma Gazetteer, Vol. II.	253 425
4	Allied tribes	Chins, Lushais, Burmans, Shendus.	British Burma Gazetteer, Vol. II.	74-5
5	Language and dialects.	Kami to the Kuki Chin, and Mro to the Burmese group of Tibeto-Burman branch.	Linguistic Survey of India, Vol. III, Part III. Kami Vocabularies. B. Houghton, J. R. A. S., Volume XXVII, 1895. Kami Handbook. C. Prendergast, 1906.	347, 385 111
6	Religion ...	Animistic; worship of spirits; sacrifices; sacrifice posts.	Hughes • ... British Burma Gazetteer, Vol. II. • Rigby	17 253, 425, 68 79

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1	2	3	4	5
7	Magic and witchcraft.	Site of village chosen by dreams among the Mros ; Witches (<i>amo</i>), divination by eggshells among Kamis.	British Burma Gazetteer, Vol. II. Rigby	425 79
8	Tabu ...	<i>Ya</i> form of tabu ...	British Burma Gazetteer, Vol. II.	69
9	Marriage customs and ceremonies.	Marriage by purchase Main ceremony the marriage feast.	Hughes British Burma Gazetteer, Vol. II. British Burma Gazetteer, Vol. II. Rigby	17, 25 254 425, 69 80
10	Marital relations.	Divorce (<i>see</i> "Laws"). Polygamy allowed.	Rigby	80
11	Death and burial ceremonies.	Burial the custom among the Mros ; burning among Kamis.	Hughes British Burma Gazetteer, Vol. II. Rigby	23 425, 68, 70 80
12	Clothing ...	Men—a strip of cloth round loins. Women—a short petticoat ; strips of cloth on upper part of body.	Hughes Rigby	12, 254, 66 78, 81
13	Personal ornaments.	Kami women wear belts of cords covered with metal. Bangles, necklaces, earrings (both sexes), hair-pins, combs.	British Burma Gazetteer, Vol. II. Rigby	66 79, 81

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1	2	3	4	5
14	Games and amusements.	Dances ...	British Burma Gazetteer, Vol. II.	69
15	War ...	Raids and feuds ...	British Burma Gazetteer, Vol. II.	70
16	Hunting and... fishing	Fishing ...	Rigby ...	80
17	Agriculture...	System of cultivation ... <i>Taungya</i> , rice, tobacco, etc.	Hughes ... British Burma Gazetteer, Vol. II.	18 254, 72
18	Habitations...	Houses described. Practice (now extinct) among the Mros and Kamis of building houses in trees.	British Burma Gazetteer, Vol. II. Linguistic Survey of India, Vol. III, Part III (quoting Lewin).	67, 75 347
19	Government...	Taungmins or hill chiefs.	British Burma Gazetteer, Vol. II.	66
20	Laws ...	Laws of the Kamis described.	Hughes ... British Burma Gazetteer, Vol. II. Rigby ...	26—28 70 et seq. 80
21	Covenants, oaths, or deals.	Oaths on skull of cat or tiger; praying <i>mantis</i> ; drinking water; immersion in stream.	British Burma Gazetteer, Vol. II. Rigby ...	79 80
22	Crimes ...	Feuds, etc. (see "Laws")		

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
23	Character ...	Wary and deceitful, but merry and laughter loving.	British Burma Gazetteer, Vol. II.	66, 254
24	Property ...	Inheritance of property among Mros, <i>see also</i> "Laws."	British Burma Gazetteer, Vol. II. Rigby ...	425 80
25	Slavery ...	Slaves captured on raids, <i>see also</i> "Laws."	Hughes ... British Burma Gazetteer, Vol. II.	20 70
26	Trade ...	Disposal of hill produce	British Burma Gazetteer, Vol. II.	62
27	Measures and weights.	Grain measured by baskets.	Rigby ...	80
28	Arts, <i>e.g.</i> , pottery, weaving, dyeing.	Weaving of cotton cloths and blankets.	British Burma Gazetteer, Vol. II.	76
29	Implements and weapons.	Spears, choppers, shields, etc.	British Burma Gazetteer, Vol. II.	74
30	Medicine ...	Drastic nature of remedies among the Mros.	British Burma Gazetteer, Vol. II.	425
31	Food and drink, smoking, etc.	<i>Khaung</i> or rice beer. Pipes, nicotine sipping	British Burma Gazetteer, Vol. II. Rigby ...	68 80
32	Miscellaneous	Trophy posts ...	Rigby ...	80

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1	2	3	4	5
1	Present habitat.	Katha and Upper Chindwin Districts of Upper Burma.	Burma Census Report, 1901, Part I. Katha Settlement Report, 1906.	127 8
2	Origin	Probably hybrid, composed of Burmese, Shan, Kachin and Chin elements. Two stocks—Chingyan and Mahamyang.	Burma Census Report, 1901, Part I. Burma Census Report, 1891, Vol. I. Katha Settlement Report, 1906. Upper Burma Gazetteer, Vol. I, Part I.	127 198 8 569
3	Political and social divisions.	Apwa and Ama of Ganan. Chingyans and Mahamyangs, six septs referred to.	Burma Census Report, 1901, Part I. Katha Settlement Report, 1906. Upper Burma Gazetteer, Vol. I, Part I.	127 8 570
4	Allied tribes	Shans, Kachins, Chins. Possibly connected with the Tamans of the Upper Chindwin District.	Burma Census Report, 1901, Part I.	128
5	Language and dialects.	Mixture of Burmese, Shan, Kachin and Chin. Connection with the language of the Saks or Thets.	Burma Census Report, 1901, Part I. Burma Census Report, 1891, Vol. I. Upper Burma Gazetteer, Vol. I, Part I.	127 147 571, 691

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Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
1	Present habitat.	Extreme north of Upper Burma and Shan States.	Upper Burma Gazetteer, Vol. I, Part I. Wehrli ...	331 3
2	Origin and movement.	Country north of headwaters of Irrawaddy. Southward movement.	Comparative Grammar of the Languages of Further India. C. S. Forbes, London, 1881. Upper Burma Gazetteer, Vol. I, Part I. Wehrli ... Burma Census Report, 1891, Vol. I, App. Burma Census Report, 1901, Part I, App.	71 371, 374 7 xiii lxii

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
3	Political and social divisions	Five parent tribes (Marips, Lahtawngs, Lepais, Nhkums, Marans) Sub-tribes, Families.	Upper Burma Gazetteer, Vol. I, Part I. Burma Census Report, 1891, Vol. I, App. Wehrli Upper Burma Gazetteer, Vol. I, Part I. Wehrli	375, 381 vii, x 402, 403 23
4	Allied tribes	Nagas, Singphos of Assam, etc.	Upper Burma Gazetteer, Vol. I, Part I. Wehrli	381 16
5	Language and dialects.	Kachin group of Tibeto-Burman branch. Dialects Grammars, Vocabularies, etc.	Linguistic Survey of India, Vol. III, Part II. Linguistic Survey of India, Vol. III, Part II. Upper Burma Gazetteer, Vol. I, Part I. Grammar of the Kachin Language. Hanson, Rangoon, 1896. Handbook of the Kachin or Chingpaw Language. H. F. Hertz, Rangoon, 1895. Kachin Vocabulary. A. Symington, Edinburgh, 1892.	499 502 660
6	Religion	Spirit worship; <i>nats</i> ; conception of after life.	Upper Burma Gazetteer, Vol. I, Part I. Gray Wehrli	416 9 48
7	Birth ceremonies and infanticide.	Propitiation of <i>nats</i> if labour difficult. Naming of child, etc. Infanticide unknown	Upper Burma Gazetteer, Vol. I, Part I. Upper Burma Gazetteer, Vol. I, Part I. Burma Census Report, 1891, Vol. I, App. Wehrli Upper Burma Gazetteer, Vol. I, Part I.	398 400 xiv 59 403

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
8	Magic and witchcraft.	Mediums, <i>tumsās</i> , altars, divinations, omens.	Upper Burma Gazetteer, Vol. I, Part I. Wehrli	420, 426 56
9	Totems and tribal marks.	Existence of totemism doubtful.	Burma Census Report, 1901, Part I.	133
10	Marriage customs and ceremonies.	Idea of abduction. Prohibited degrees of consanguinity. Dowry, marriage feasts.	Upper Burma Gazetteer, Vol. I, Part I. Wehrli Anderson	404, 407 26, 60 146
11	Death and burial ceremonies.	Announcement of death; body buried, not burnt (except in Hukawng valley), conical thatched cover erected over and trench dug round grave.	Upper Burma Gazetteer, Vol. I, Part I. Gray W. A. Hertz Strettell Dalton	408 23 17 137 12
12	Clothing ...	Women—sleeveless jacket, skirt, head-dress varying; rings round waist. Men—jacket and either waist-cloth or Shan trousers, according to locality.	Upper Burma Gazetteer, Vol. I, Part I. Strettell Wehrli Mandalay to Momien. J. Anderson, London, 1876. Dalton	397 68, 90, 188 42 407 11
13	Personal ornaments.	Women—earrings (tube or square shaped), torques, rings below knee. Men—rings below knee; Kachin bags ornamented.	Upper Burma Gazetteer, Vol. I, Part I. Wehrli	397 43
14	Painting and tattooing.	Women in far north occasionally tattooed from knee downwards in a succession of parallel rings.	Upper Burma Gazetteer, Vol. I, Part I. W. A. Hertz Gray Wehrli Strettell Dalton	385 10 5 44 171 11

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
15	War ...	Raids; stockades; pitfalls; use of <i>pangyis</i> ; methods of defence; decapitation of foes.	Upper Burma Gazetteer, Vol. I, Part I. Wehrli ... Dalton ...	428 39 18
16	Hunting ...	Portion of game killed reserved for <i>nats</i> . Blood sprinkled towards jungle.	Upper Burma Gazetteer, Vol. I, Part I. Wehrli ...	428 55
17	Agriculture ...	<i>Taungya</i> the commonest form. Offering to <i>nats</i> . Huts built on <i>taungya</i> . Harvest festivals ...	Upper Burma Gazetteer, Vol. I, Part I. Gray ... Wehrli ... Strettell ...	426 8,9 45 149
18	Habitations...	Long, oblong, of bamboos and thatch. Several families frequently living together.	Upper Burma Gazetteer, Vol. I, Part I. W. A. Hertz ... Gray ... Wehrli ... A. R. Colquhoun, Across Chryse, London, 1883.	436 3 1 41 348
19	Government ...	Kumsa Kachins governed by <i>Duwas</i> . Kumlao Kachins democratic. Office of <i>Duwa</i> hereditary. Tribute paid to him.	Upper Burma Gazetteer, Vol. I, Part I. Wehrli ...	412 34
20	Laws ...	No recognized legal rules. Conception of "debts." Law of inheritance.	Upper Burma Gazetteer, Vol. I, Part I. Wehrli ...	415 33, 37
21	Covenants, oaths, ordeals.	Rice boiling and hot water ordeals. Oaths ...	Upper Burma Gazetteer, Vol. I, Part I. Wehrli ...	427 65

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
22	Morals ...	Character described (lazy, vindictive, treacherous, but not wholly devoid of good qualities).	Upper Burma Gazetteer, Vol. I, Part I. Wehrli ...	439 23
23	Property ...	Land held by the community.	Upper Burma Gazetteer, Vol. I, Part I.	416
24	Slavery ...	Slaves obtained by raiding. Marriage between slaves and free. Treatment of off-spring. Share of outturn.	Upper Burma Gazetteer, Vol. I, Part I. Gray ... W. A. Hertz ... Wehrli ... Dalton ...	432 4 11, 28 36 10
25	Divisions of time.	Hours, seasons, months, etc.	Upper Burma Gazetteer, Vol. I, Part I. Wehrli ...	434 67
26	Trade ...	Exports and imports ...	Wehrli ...	47
27	Mediums of exchange.	Opium used as a medium of exchange, also India rubber.	Gray ... Wehrli ...	18 48
28	Writing and drawing.	Rough drawing on village posts. Legend that writing was given on a hide which they eat.	Upper Burma Gazetteer, Vol. I, Part I. Wehrli ...	433 65
29	Music and poetry.	Musical instruments. One stringed violin and pipe.	Upper Burma Gazetteer, Vol. I, Part I. Wehrli ...	438 69
30	Arts, e.g., pottery, weaving, dyeing.	Weaving. Warp kept stretched by weaver's body.	Upper Burma Gazetteer, Vol. I, Part I. Wehrli ...	437 47
31	Emplements ...	Daung slung across shoulder, spears, bows and guns.	Upper Burma Gazetteer, Vol. I, Part I. Gray ... Wehrli ...	431 5 44

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
32	Medicine ...	Simple knowledge of herbal remedies. In dangerous illness not propitiated.	Upper Burma Gazetteer, Vol. I, Part I. Wehrli ...	408 57
33	Food ...	Rice, maize and nearly any form of animal food.	Upper Burma Gazetteer, Vol. I, Part I. Wehrli ...	435 44
34	Miscellaneous, folklore, etc.	Origin of death ... Story of flood ...	Upper Burma Gazetteer, Vol. I, Part I. Upper Burma Gazetteer, Vol. I, Part I. Wehrli ...	408 417 70
35	Anthropometric data.	Cephalic index ... 78.1 Facial index ... 121.0 Height standing ... 158.7	Anthropometric data from Burma. B. Gupta, Calcutta, 1906.	30

THE MARUS, LASHIS AND SZIS

References:

DAVIES—"Yunnan: The Link between India and the Yangtse."
H. R. Davies, Cambridge, 1909.

WEHRLI—"Beitrag zur Ethnologie der Chingpaw (Kachin) von Ober
Burma." (Vol. XVI, Int. Archiv für Ethn.). Hans Wehrli,
Leiden, 1904.

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
1	Present ha- bitat.	Myitkyina and portions of other districts in the extreme north of Burma and the Shan States.	Upper Burma Gazetteer, Vol. I, Part I Diary of a Journey to the Bor Khamti Country. J. Errol Gray, Simla, 1893. Burma Census Report, 1891, Vol. I. Davies	383, 387 41 vii 396
2	Origin ...	Central Asia—entering Burma <i>via</i> the N'maik- ha.	Burma Census Report, 1901, Part I. Manual of the Maru Lan- guage. W. B. T. Ab- bey, Rangoon, 1899. Upper Burma Gazetteer, Vol. I, Part I. Wehrli	118 383 11
3	Political and social divi- sions.	Nanwu (or N'maikha) and Southern Marus. Three clans mentioned	Upper Burma Gazetteer, Vol. I, Part I.	383, 386
4	Allied tribes...	Burmans, Lisaws, Muh- sös.	Burma Census Report, 1901, Part I. Wehrli	118 16

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
5	Language and dialects.	Burmese group of the Tibeto-Burman branch. Grammars, Vocabularies, etc.	Linguistic Survey of India, Vol. III, Part III. - Burma Census Report, 1901, Part I. Upper Burma Gazetteer, Vol. I, Part I. Davies ... Manual of the Maru Language. W.B.T. Abbey, Rangoon, 1899.	382 78, 94 660 363
6	Religion ...	Animistic. Sacrifices to evil spirits.	Upper Burma Gazetteer, Vol. I, Part I.	386
7	Death and burial ceremonies.	Dead burnt; ashes buried; conical structure raised over ashes.	Upper Burma Gazetteer, Vol. I, Part I. Wehrli ...	386 64
8	Clothing ...	Men dress like Kachins. Loin cloth or trousers according to locality. Women like Kachins, jacket and skirt. Men sometimes wear long coat.	Upper Burma Gazetteer, Vol. I, Part I. Davies ...	385 397
9	Personal ornaments.	Rows of cowries and small bells round the waists and hips of women; cane rings round knees. Women wear earrings, beads, torques.	Upper Burma Gazetteer, Vol. I, Part I. Diary of a Journey to the Bor Khamti Country. J. Errol Gray, Simla, 1893.	385 41
10	Agriculture ...	<i>Jhoom</i> or <i>taungya</i> cultivation.	Diary of a Journey to the Bor Khamti Country. J. Errol Gray, Simla, 1893.	42
11	Habitations ..	Similar to Kachin houses	Upper Burma Gazetteer, Vol. I, Part I.	386

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
12	Government	Each village a separate community. Public affairs managed by village elders.	Upper Burma Gazetteer, Vol. I, Part I.	384, 386
13	Character ...	Effeminate and uncleanly	Upper Burma Gazetteer, Vol. I, Part I.	385
14	Slavery ...	Marus said to deal in slaves.	Diary of a Journey to the Bor Khamti Country. J. Errol Gray, Simla, 1893.	41
15	Arts, e.g., pottery, weaving, dyeing.	Weaving and dyeing, Blacksmith's work.	Upper Burma Gazetteer, Vol. I, Part I.	386
16	Implements ...	Cross-bows and arrows; cheek-guns, spears and <i>das</i> .	Upper Burma Gazetteer, Vol. I, Part I.	386
17	Food ...	Marus eat dogs. Liquor brewed from rice, millet, etc. Betel chewed.	Upper Burma Gazetteer, Vol. I, Part I.	386
18	Miscellaneous, folklore, etc.	Origin of death ...	Upper Burma Gazetteer, Vol. I, Part I.	408

THE LISAWS.

References:

LITTON. TENG.—"Report on a Journey to the North of Têngyüeh sub-prefecture." G. Litton, Rangoon, 1904.

LITTON. TIB.—"Report on a Journey to Tibetan Yünnan." G. Litton, Rangoon, 1904.

LITTON. SAL.—"Report on the Upper Salween." G. Litton, Rangoon, 1906.

D'ORLEANS.—"From Tonkin to India." Prince Henri d'Orleans, Ed., London, 1898.

COOPER.—"Travels of a Pioneer of Commerce." T. T. Cooper, London, 1871.

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
1	Present habitat.	Valley of Salween from 26° to 27° 30'. Mountains between Shweli and Irrawaddy. Eastern fringe of north of Upper Burma and Shan States.	Litton. Sal. ... Upper Burma Gazetteer, Vol. I, Part I. Yünnan: The Link between India and the Yangtze. H. R. Davies, Cambridge, 1909.	13 388, 587 124, 391
2	Origin ...	Border between Tibet and China. Said to have come from Wei-see-foo.	d'Orleans ... Cooper ... Voyage d'exploration en Indo-Chine. Garnier, Paris, 1873, Vol. I.	160 337 519
3	Political and social divisions.	Tribal subdivisions outside Burma.	Litton. Sal. ...	16
4	Allied tribes	Lahus, Lutzes, Kiutzes, Mossos.	d'Orleans ... Litton. Tib. ...	294 25

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
5	Language and dialects.	Père Desgodens, Leso. Vocabulary. Lisaw sub-group of Burma group.	Burma Census Report, 1891, Vol. I. Burma Census Report, 1901, Part I. Linguistic Survey of India, Vol. III, Part III.	148 79 383
		Vocabulary ...	Upper Burma Gazetteer, Vol. I, Part I.	661
6	Religion ...	Spirit worship; ancestral ghosts.	Upper Burma Gazetteer, Vol. I, Part I. Litton. Sal. ...	389, 587 13
7	Magic and witchcraft.	<i>Tongpa</i> (sorcerer); sacrifice of fowl; recitation of names of spirits invited to feast, etc.	d'Orleans ...	200
8	Marriage customs and ceremonies.	After wedding feast, betrothed retires with parents to mountain where she is sought by swain.	d'Orleans ...	164
9	Death and burial ceremonies.	Day of horse most favourable for burial. Bow and arrows hung on grave. Graves in fields near village.	d'Orleans ... Litton. Sal. ...	182 13
10	Clothing ...	Hempen robe and trousers (men). Hempen kilt, jacket and cap (women). In some places frock-coat of coarse white cloth. Patches of blue cloth on back.	Litton. Teng. ... Litton. Sal. ... Upper Burma Gazetteer, Vol. I, Part I. d'Orleans ...	2, 3. 3, 9 388, 616 164, 174

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
11	Personal ornaments.	Shells, bits of deer horn, odds and ends of silver and pebbles. Earrings, etc.	Litton, Teng. ... Cooper ... d'Orleans ...	3 337 164, 175
12	Coiffure ...	Men—either short-haired or with pig-tail. Women—sometimes with double pig-tail or with hair done up in horns above the ears.	Upper Burma Gazetteer, Vol. I, Part I. Litton, Sal. ... d'Orleans ...	389 6 163
13	Games and amusements.	Dance; musicians; dancing in a ring.	d'Orleans ...	198
14	War ...	Description of inter-village fight. War-bows; war swords; shields. Cuirasses of bark or leather worn by "braves."	Litton, Sal. ... d'Orleans ...	10 177, 195
15	Hunting ...	Direction of hunting expedition not to be divulged. Hunting dogs. Poisoned arrows, etc.	d'Orleans ... "Across Chryse," A. R. Colquhoun, London, 1883.	227 309
16	Agriculture ...	Maize and buck wheat	Litton, Tib. ... Litton, Sal. ...	6 14
17	Habitation ...	Houses of wooden stakes plastered with mud, not raised above ground; thatch roof.	Upper Burma Gazetteer, Vol. I, Part I. d'Orleans ... Litton, Sal. ...	587 161 14
18	Government	No sort of Government in Lisaw country proper. Emblems of chiefly authority.	Litton, Sal. ... Cooper ...	9 336
19	Character ...	Cowardly, lazy and improvident.	Litton, Sal. ...	14, 15

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
20	Slavery ...	Described as "a fighting tribe who make slaves."	Litton. Tib. ...	25.
21	Trade ...	Varnish, bees-wax, etc., exchanged for cotton, opium, etc.	Litton. Sal. ...	9.
22	Writing and drawing.	Tally used for conveying messages.	d'Orleans ...	168.
23	Music and poetry.	Mouth organ ...	d'Orleans ...	191.
24	Arts, e.g., pottery, weaving, dyeing.	Hempen garments woven at rude looms.	Litton. Sal. ...	14.
25	Arms and implements.	Cross-bows, poisoned arrows. (<i>Vide</i> "War" and "Hunting" ante.) Manufacture of arms	Litton. Sal. ... The <i>Ficus Elastica</i> in Burma Proper. G. W. Strettell, Rangoon, 1876.	14, 15. 168.
26	Food and drink.	Wild honey. Mutual loving cup.	d'Orleans ...	164, 226.

THE LAHUS OR MUHSÖS.

References :

DAVIES = "Yunnan : The Link between India and the Yangtze." Major H. R. Davies, Cambridge, 1909.

JAMIESON = "Description of Habits and Customs of the Muhsös." Ethnographical Survey of India, Burma No. 3, by E. Jamieson, Rangoon, 1909.

Serial No	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
1	Present habitat	East of the Southern Shan States.	Upper Burma Gazetteer, Vol. I, Part I. Davies Jamieson	577 393 1
2	Origin ...	Borders of Tibet and China.	Jamieson Upper Burma Gazetteer, Vol. I, Part I. Report on a Journey in the Mekong Valley. W. J. Archer, London, 1892.	1 578
3	Political and social divisions.	Red and black or great and yellow. List of sixteen tribes ...	Upper Burma Gazetteer, Vol. I, Part I. Upper Burma Gazetteer, Vol. I, Part I. Jamieson	580 581 1
4	Allied tribes ...	Lisaws, Kwis ...	Upper Burma Gazetteer, Vol. I, Part I. Jamieson	389, 586, 587. 1
5	Language and dialects.	Belongs to Lisaw sub-group of Burman group of Tibeto-Burman branch. Vocabularies, etc.	Upper Burma Gazetteer, Vol. I, Part I. Burma Census Report, 1901, Part I. Jamieson Linguistic Survey of India, Vol. III, Part III.	670 79 1 383

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
6	Religion ...	Buddhism and spirit worship. House and village <i>nats</i> .	Upper Burma Gazetteer, Vol. I, Part I. Jamieson	583 1
7	Birth ceremonies and infanticide.	When child able to speak pig killed and festival given.	Jamieson	1
8	Marriage customs and ceremonies.	Presents given by father of bridegroom to father of bride, etc. Polygamy, etc.	Jamieson Upper Burma Gazetteer, Vol. I, Part I. A.R. Colquhoun, Amongst the Shans, London, 1885.	2 586 71
9	Marital relations.	Divorce, etc. ...	Upper Burma Gazetteer, Vol. I, Part I. Jamieson	586 2
10	Death and burial.	Cremation ...	Jamieson	2
11	Clothing ..	Women—long coats, turban, etc. Men—dark coat, trousers and turban.	Davies A.R. Colquhoun, Amongst the Shans, London, 1885. Voyage d'exploration en Indo-Chine. Garnier, Paris, 1873, Vol. I. From Tonkin to India. Prince Henri d'Orleans, London, 1898. Notes of a Journey on the Upper Mekong. H. Warrington Smyth, London, 1895. Upper Burma Gazetteer, Vol. I, Part I. "Burma." Sir G. Scott, London, 1906. Mission Pavie, Paris, 1902, Vol. V. Jamieson	393 60, 75 366-67 99 66 580 97 297-99 2

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
12	Personal ornaments.	Earrings, etc. ...	Upper Burma Gazetteer, Vol. I, Part I. Notes of a Journey on the Upper Mekong. II. Warington Smyth, London, 1895.	581 66
13	Games and festivals and amusements.	Dancing. <i>Waw-long</i> and <i>waw-noi</i> feasts; top spinning.	Upper Burma Gazetteer, Vol. I, Part I. Jamieson ...	583, 585, 586. 3
14	War	War with Chinese	Upper Burma Gazetteer, Vol. I, Part I.	578-9
15	Hunting	Extermination of game Hunting superstitions.	Jamieson ...	3
16	Agriculture	Mixed; rice, cotton, maize, opium.	Upper Burma Gazetteer, Vol. I, Part I. Jamieson ...	586, 582 3
17	Habitations	Low and small	Jamieson ...	3
18	Government...	Local chiefs known as <i>banyas</i> , minor officials.	Jamieson	4
19	Covenants oaths, ordeals.	Ordeals described	Jamieson ...	4
20	Crimes	Thieving, etc., penalties	Upper Burma Gazetteer, Vol. I, Part I. Jamieson ...	586 4
21	Measures and weights.	Same as Shans—Scales.	Jamieson ...	4
22	Mediums or exchange.	Silver, etc.	Jamieson ...	4
23	Writing and drawing.	Alleged writing in old Chinese character.	From Tonkin to India. Prince Henri d'Orleans, London, 1898 "Burma." Sir G. Scott, London, 1906.	108 100

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
24	Music and poetry.	<i>Ken</i> , reed organ or pipes	Upper Burma Gazetteer, Vol. I, Part I. Jamieson	582 5
25	Arts, e.g., pottery, weaving, dyeing.	Weaving and dyeing...	Jamieson	5
26	Implements ...	<i>Ka</i> or cross-bow, poisoned arrows.	Upper Burma Gazetteer, Vol. I, Part I. Davies	581 373
27	Medicine ...	Bark of trees used for medicine.	Jamieson	5
28	Food ...	Rice and flesh ...	Jamieson	5
29	Miscellaneous, folklore, etc.	Legend about loss of written character.	Jamieson	5

THE KAWS OR AKHAS.

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
1	Present habitat.	Kéngtūng and to the east of the Mekong.	Upper Burma Gazetteer, Vol. I, Part I.	588
2	Origin	Said to have come last from Talang Ting in Yünnan.	Upper Burma Gazetteer, Vol. I, Part I.	590
3	Political and social divisions.	Seven tribal divisions referred to. Names of clans.	Upper Burma Gazetteer, Vol. I, Part I.	590, 594
4	Allied Tribes	Akhōs ... Pannas and Lotes ...	Upper Burma Gazetteer, Vol. I, Part I. Upper Burma Gazetteer, Vol. I, Part I.	594 595
5	Language and dialects.	Placed provisionally in the Lih-saw sub-group of the Burma group. Vocabulary ...	Linguistic Survey of India, Vol. III, Part III. Burma Census Report, 1901, Part I. Upper Burma Gazetteer, Vol. I, Part I.	383 79, 94 692
6	Religion	A form of ancestor worship West door of house reserved for ancestors; offerings to ancestors.	Upper Burma Gazetteer, Vol. I, Part I.	593
7	Magic and witchcraft.	Fear of talking about spirits lest they should resent it and visit their resentment on the speaker.	Upper Burma Gazetteer, Vol. I, Part I.	594

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
8	Marriage customs and ceremonies.	Mutual consent. Marriage with Chinamen common. Akhōs restricted to one wife.	Upper Burma Gazetteer, Vol. I, Part I. "Burma" Sir G. Scott, London, 1906.	592 103
9	Death and burial ceremonies.	Trunk of tree hollowed for a coffin; personal effects of deceased placed in coffin. Slaughter of buffaloes. Body buried. No mark placed over grave.	Upper Burma Gazetteer, Vol. I, Part I.	593
10	Clothing ...	Men—dressed like Shans or Chinamen. Women—short coat, short kilt, leggings, bamboo head-dress decorated with seeds or coins.	Mission Pavie, Paris, 1902, Vol. V. Report on a Journey in the Mekong Valley. W. J. Archer, London, 1892. Upper Burma Gazetteer, Vol. I, Part I. A. R. Colquhoun Amongst the Shans, London, 1885. Yunnan: The Link between India and the Yangtze. H. R. Davies, Cambridge, 1909.	268 9 589 61 395
11	Personal ornaments.	White seed necklaces, etc.; ornaments on head-dresses; hair let down over the brows.	Mission Pavie, Paris, 1902, Vol. V. Upper Burma Gazetteer, Vol. I, Part I.	268 590
12	Games and amusements.	Dances, only men perform.	Upper Burma Gazetteer, Vol. I, Part I.	592

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
13	War ...	Their share in the defeat of the Siamese in 1854-55.	Upper Burma Gazetteer, Vol. I, Part I.	591
14	Agriculture ...	Cotton and opium cultivated. Granaries built by the road side.	Upper Burma Gazetteer, Vol. I, Part I. Upper Burma Gazetteer, Vol. I, Part I.	590 591
15	Habitations...	Houses of bamboo, small and dirty. Village gates ..	Upper Burma Gazetteer, Vol. I, Part I. "Burma." Sir G. Scott, London, 1906. Mission Pavie, Paris, 1902, Vol. V. Upper Burma Gazetteer, Vol. I, Part I.	592 102 269 593-94
16	Character ...	Stolid, timid, not resourceful.	Upper Burma Gazetteer, Vol. I, Part I.	589, 591
17	Slavery ...	Practice, when crops fail, of selling themselves and families into slavery.	Upper Burma Gazetteer, Vol. I, Part I.	591
18	Music and poetry.	Musical instruments, <i>ken</i> or mouth-organ.	Upper Burma Gazetteer, Vol. I, Part I.	591
19	Implements...	String bags, baskets, etc.	Upper Burma Gazetteer, Vol. I, Part I.	591
20	Food ...	Practice of eating dogs	Upper Burma Gazetteer, Vol. I, Part I.	589.

THE PALAUNGS.

References :

Lowis = "A Note on the Palaungs of Hsipaw and Tawngpeng." C. C. Lowis, Rangoon, 1906.

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
1	Present habitat.	Shan States, Ruby Mines District.	Upper Burma Gazetteer, Vol. I, Part I. Lowis "Yunnan." H. R. Davies, Cambridge, 1909.	484 I 376
2	Origin ...	Central Asia ...	Lowis ...	I
3	Political and social divisions.	Clans distinguished by different dress. Palaungs and Pales.	Upper Burma Gazetteer, Vol. I, Part I. Lowis ...	486 20
4	Allied tribes ...	Was, Riangs, Kamus ...	Upper Burma Gazetteer, Vol. I, Part I. Lowis ...	492, 493 I
5	Language and dialects.	Vocabularies ... Mon-Annam sub-family of the Indo-Chinese family.*	Upper Burma Gazetteer, Vol. I, Part I. Lowis ... Burma Census Report, 1901, Part I.	626—45 7 89
6	Religion ...	Buddhism, tempered with animism. Nat festivals, Damada Sawbwa.	Upper Burma Gazetteer, Vol. I, Part I. Lowis ...	487, 490-91. 6, 23
7	Magic and witchcraft.	Alleged power of bewitching cattle and ponies.	Lowis ...	6

* Now shown (*vide* Imperial Gazetteer of India, Volume I, page 390) as belonging to the Mon Khmer family.

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
8	Marriage customs and ceremonies.	Courting customs ; drawing of lots. Marriage by purchase. Faint traces of endogamy.	Upper Burma Gazetteer, Vol. I, Part I. Lowis	489 10
9	Death and burial ceremonies.	Burial the rule. Monks and those of chiefly blood burnt.	Upper Burma Gazetteer, Vol. I, Part I. Lowis	490 11
10	Clothing ...	Men—dressed like Shans. Women—dressed generally in coat and skirt, latter varying with clan. Hood almost universally worn ; gaiters.	Upper Burma Gazetteer, Vol. I, Part I. Lowis Reconnaissance through the Province of Kokang. H. B. Walker, Rangoon, 1892. "Yünnan." H. R. Davies, Cambridge, 1909.	487 14 et seq. 11 376
11	Personal ornaments.	Silver torques, ear tubes, waist rings, bangles, plates of metal on the edge of jackets, head bands.	Upper Burma Gazetteer, Vol. I, Part I. Reconnaissance through the Province of Kokang. H. B. Walker, Rangoon 1892. Lowis	487 11 14 et seq.
12	Painting and tattooing.	Men tattooed like Shans from waist to knee.	Lowis	15
13	Games and amusements.	Dancing, etc. ...	Lowis	12
14	Agriculture ...	Tea and rice cultivated In some places opium ...	Upper Burma Gazetteer, Vol. I, Part I. Upper Burma Gazetteer, Vol. I, Part I. Lowis	486 493 11
15	Habitations...	Bamboo and thatch, raised from ground, frequently accommodating several families.	Upper Burma Gazetteer, Vol. I, Part I. Lowis "Yünnan." H. R. Davies, Cambridge, 1909.	487 5 376

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
16	Government ..	Clans self-governing to a certain extent. <i>Paw-lanis.</i>	Lowis	21
17	Character ..	Peaceable and law-abiding.	Lowis	3
18	Trade ...	Tea, bullock caravans...	Lowis	12
19	Education ..	Elementary education in monasteries.	Upper Burma Gazetteer, Vol. I, Part I.	493.
20	Writing and drawing.	What writing there is is in the Shan character and is Shan or Pāli.	Lowis	9.
21	Music and poetry.	Musical instruments, gongs, etc.	Lowis	13.
22	Arts, e.g., pottery, weaving, dyeing.	Weaving ...	Lowis	12
23	Engineering and imple-ments.	Das, etc. ...	Lowis	13
24	Food, etc. ...	Rice, tea, tobacco smoked comparatively little, but betel universally chewed.	Lowis	14.
25	Miscellaneous, folklore, etc.	Origin of tea industry ; ophiolatry.	Upper Burma Gazetteer, Vol. I, Part I. Lowis	491. 14.
26	Anthropomet-ric data.	Cephalic index ... 80.5 Facial index ... 120.8 Height standing 158.1	Anthropometric data from Burma. B. Gupta, Calcutta, 1906.	84

THE RIANGS.

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
1	Present habitat.	North-east of Southern Shan States.	Upper Burma Gazetteer, Vol. I, Part I.	519
2	Political and social divisions.	Three divisions: Yang-lam, Yanghsek, Yang-wankun.	Upper Burma Gazetteer, Vol. I, Part I. A. R. Colquhoun, Amongst the Shans, London, 1885.	519 72
3	Allied tribes	Was and Palaungs ...	Upper Burma Gazetteer, Vol. I, Part I.	519
4	Language and dialects.	Vocabularies ... Language assigned to Wa-Palaung group of Mon-Annam sub-family of Indo-Chinese language family.*	Upper Burma Gazetteer, Vol. I, Part I. Burma Census Report, 1901, Part I.	626—45 94
5	Religion ...	Buddhism, combined with <i>nat</i> worship.	Upper Burma Gazetteer, Vol. I, Part I.	520
6	Clothing ...	Men—dress as Shans Women—Yanglam, dark jacket and skirt Yangwankun, dark jacket and skirt, flounced; Yanghsek, <i>thindaing</i> or smock.	Upper Burma Gazetteer, Vol. I, Part I. "Burma." Sir G. Scott, London, 1906. A. R. Colquhoun, Amongst the Shans, London, 1885.	520 139 72
7	Personal ornaments.	Beads on jackets, waist rings, garter rings.	Upper Burma Gazetteer, Vol. I, Part I.*	520

* Now shown (*vide* Imperial Gazetteer of India, Volume I, page 390) as belonging to the Mon Khmer family.

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
8	Games and amusements.	Dancing	Upper Burma Gazetteer, Vol. I, Part I. "Burma." Sir G. Scott, London, 1906.	520 140
9	Agriculture ...	Cotton and upland rice, sometimes lowland rice.	Upper Burma Gazetteer, Vol. I, Part I.	520
10	Music and poetry.	Reed pipes (<i>lwi</i>) ...	Upper Burma Gazetteer, Vol. I, Part I.	520

THE WAS.

References :

DAVIES = "Yunnan : The Link between India and the Yangtze."
H. R. Davies, Cambridge, 1900

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
1	Present habitat.	East of Shan States near Chinese border.	Upper Burma Gazetteer, Vol. I, Part I. Davies ...	495 373
2	Political and social divisions.	Was proper (tame and wild). Tailoi, En, Hsen Hsum, etc. Five clans of tame Was.	Upper Burma Gazetteer, Vol. I, Part I.	513
3	Allied tribes	Palaungs, Riangs, Kamus.	Upper Burma Gazetteer, Vol. I, Part I.	495
4	Language and dialects.	Wa language placed in Wa-Palaung group of Mon-Annam sub-family of Indo-Chinese language family.* Vocabularies. ...	Burma Census Report, 1901, Part I. Upper Burma Gazetteer, Vol I, Part I.	89, 94 6:6-45
5	Religion ...	Here and there nominally Buddhists, but the great bulk spirit worshippers.	Upper Burma Gazetteer, Vol. I, Part I.	512
6	Magic and witchcraft.	Head hunting ; divination by chicken bones ; forked sticks ; record of sacrifices.	*Upper Burma Gazetteer, Vol. I, Part I.	498, 505 515
7	Totems and tribal marks.	No real traces of totemism discovered.	Burma Census Report, 1901, Part I.	133

* Now shown (*vide* Imperial Gazetteer of India, Volume I, page 390) as belonging to the Mon Khmer family.

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
8	Marriage customs and ceremonies.	Marriage by purchase. Price (buffalo, dog or fowl) varying with attractions of bride.	Upper Burma Gazetteer, Vol. I, Part I.	511
9	Marital relations.	Polygamy permissible, but not much practised.	Upper Burma Gazetteer, Vol. I, Part I.	511
10	Death and burial ceremonies.	Dead buried at foot of steps leading up to the house or by road side near village; personal ornaments buried with corpse.	Upper Burma Gazetteer, Vol. I, Part I.	514
11	Clothing ...	In some cases only small waist-cloth or petticoat. Elsewhere women wear dark blue jackets and striped petticoats, sometimes white jacket and petticoat.	Upper Burma Gazetteer, Vol. I, Part I. Davies ... A. R. Colquhoun, Amongst the Shans, London, 1885.	510. 87, 374. 61
12	Personal ornaments.	Necklaces, bangles, ear-tubes, chicken bone ear ornaments, etc.	Upper Burma Gazetteer, Vol. I, Part I.	513.
13	Painting and tattooing.	Tattooing not common but is found here and there.	Upper Burma Gazetteer, Vol. I, Part I.	514
14	Games and amusements.	Dances ...	Upper Burma Gazetteer, Vol. I, Part I.	516.
15	Agriculture ...	Opium, buck-wheat, rice, etc.	Upper Burma Gazetteer, Vol. I, Part I.	509.

Serial No.	Head.	Brief description.	Authority.	Page.
1	2.	3	4	5
16	Habitations...	Houses of timber and wattles, substantially built. Entrance to some villages through tunnel.	Upper Burma Gazetteer, Vol. I, Part I. Davies ...	504, 505 374
17	Government...	No Central Government. Village communities, governed by headmen. Here and there a federation of villages under a chief.	Upper Burma Gazetteer, Vol. I, Part I.	508
18	Crimes ...	Head hunting ...	Upper Burma Gazetteer, Vol. I, Part I. Davies ... A. R. Colquhoun, Amongst the Shans, London, 1885.	498 88 61
19	Character ...	Apart from head hunting propensities on the whole estimable.	Upper Burma Gazetteer, Vol. I, Part I.	516
20	Trade ...	Gold given in exchange for cattle. Opium for salt	Upper Burma Gazetteer, Vol. I, Part I. A. R. Colquhoun, Amongst the Shans, London, 1885.	504 62
21	Arts, e.g., pottery, weaving, dyeing.	Clothes woven by village women.	Upper Burma Gazetteer, Vol. I, Part I.	513
22	Food ...	Dogs, rice—spirit, etc.	Upper Burma Gazetteer, Vol. I, Part I.	506

THE KARENS.

References :

McMAHON = "The Karens of the Golden Chersonese." Colonel A. McMahon, London, 1876.

BROWN = "Elementary Handbook of the Red Karen Language." Captain R. T. R. Brown, Rangoon, 1900.

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
1	Present habitat.	East and south of Lower Burma, west and south of Shan States.	Burma Census Report, 1901, Part I.	121
2	Origin	Central Asia, between China and Tibet.	British Burma Gazetteer, Vol. I.	162
			British Burma Gazetteer, Vol. II.	227
			McMahon ...	90
			Upper Burma Gazetteer, Vol. I, Part I.	523
			Brown ...	1
3	Political and social divisions.	Sgaw, Pwo, Bghai	British Burma Gazetteer, Vol. I.	166
			British Burma Gazetteer, Vol. II.	226
			Upper Burma Gazetteer, Vol. I, Part I.	524
			Burma Census Report, 1901, Part I.	121
			Burma Census Report, 1891, Vol. I.	206
4	Allied tribes	Taungthus	Upper Burma Gazetteer, Vol. I, Part I.	524

Serial No.	Head.	Brief description.	Authority.	Page.
1	2	3	4	5
5	Language and dialects.	Language described ... Placed in the Sinitic group of the Siamese-Chinese branch of the Tibeto-Chinese family.	British Burma Gazetteer, Vol. I. Burma Census Report, 1901, Part I. Brown ... Burma Census Report, 1891, Vol. I. Imperial Gazetteer of India (Edition 1907), Vol. I.	169 86 164 394
6	Religion ...	Animistic nature described.	British Burma Gazetteer, Vol. II. Upper Burma Gazetteer, Vol. I, Part I. Burma Census Report, 1901, Part I. M. and B. Ferrars, "Burma," London, 1900.	238 525, 538 37 151
7	Birth ceremonies.	Disposal of navel string, naming, etc.	British Burma Gazetteer, Vol. II. McMahon ... Upper Burma Gazetteer, Vol. I, Part I.	229 319 526, 534, 538, 541, 553
8	Magic and witchcraft.	Witchcraft; stone worship; divination; superstitions. Hargest ceremonies. Fowl's bones.	British Burma Gazetteer, Vol. II. McMahon ... Upper Burma Gazetteer, Vol. I, Part I. Brown ...	241 126, 139 526, 530, 539, 543 553, 548 4
9	Initiatory ceremonies.	Teeth staining among Bres.	Upper Burma Gazetteer, Vol. I, Part I.	534
10	Totems and tribal marks.	Red Karens, rising sun tattooed on back.	British Burma Gazetteer, Vol. II. Upper Burma Gazetteer, Vol. I, Part I.	243 529

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1	2	3	4	5
11	Marriage customs and ceremonies.	Betrothals, marriage, endogamy, couvade, etc.	British Burma Gazetteer, Vol. I. British Burma Gazetteer, Vol. II. Upper Burma Gazetteer, Vol. I, Part I. "Burma." Sir G. Scott, London, 1906.	383 230 527, 537, 540, 541, 547, 552 117, 123
12	Marital relations.	Chastity and divorce ...	British Burma Gazetteer, Vol. II. Upper Burma Gazetteer, Vol. I, Part I.	231 527, 537, 540, 541
13	Treatment of widows.	Widows, neglect of ...	British Burma Gazetteer, Vol. II.	231
14	Death and burial ceremonies.	Disposal of dead, etc., coffin, etc.	British Burma Gazetteer, Vol. II. McMahon ... Upper Burma Gazetteer, Vol. I, Part I. M. and B. Ferrars, "Burma," London, 1900.	231 317 527, 535, 541, 548 153
15	Clothing ...	Dress described ... Men—jackets, and either loin cloth or short pants. Women—ordinarily smock and skirt.	British Burma Gazetteer, Vol. II. McMahon ... Upper Burma Gazetteer, Vol. I, Part I. Brown A. R. Colquhoun, Amongst the Shans, London, 1885.	228 282 524, 532, 533, 536, 543—52 2 65

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16	Personal ornaments.	Neck, head and leg ornaments.	British Burma Gazetteer, Vol. II. McMahon ... Upper Burma Gazetteer, Vol. I, Part I. "Burma," Sir G. Scott, London, 1906.	243 291 525, 532, 533, 537, 543-54 123
17	Painting and tattooing.	<i>Vide</i> "Tribal marks." Teeth staining among Bres. Tattooed squares under chins among Lailong Karens.	Upper Burma Gazetteer, Vol. I, Part I. Upper Burma Gazetteer, Vol. I, Part I.	534 543
18	Games and amusements.	Dancing ... Transfixing bamboo hoops.	McMahon ... M. and B. Ferrars, "Burma," London, 1900.	289 152
19	War ...	Warfare, treatment of prisoners, etc.	British Burma Gazetteer, Vol. II.	232
20	Hunting ...	Disposal of heads of animals killed in the chase; offerings to spirits of the hunt on behalf of hunting dogs, decoys, etc.	Upper Burma Gazetteer, Vol. I, Part I. M. and B. Ferrars, "Burma," London, 1900.	543, 548 152
21	Agriculture ...	Cultivation, harvest festivals, etc.	British Burma Gazetteer, Vol. II. Upper Burma Gazetteer, Vol. I, Part I. M. and B. Ferrars, "Burma," London, 1900.	241, 239 535, 536, 542 149
22	Habitations ...	Houses, etc.	British Burma Gazetteer, Vol. II.	228

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23	Government...	Government ...	British Burma Gazetteer, Vol. II. McMahon ...	232 81
24	Laws ...	Laws of inheritance, etc.	British Burma Gazetteer, Vol. II.	237
25	Covenants, oaths, ordeals.	Water and tree ordeal ...	McMahon ...	331
26	Property ...	Hereditary family hold- ings among Bres.	Upper Burma Gazetteer, Vol. I, Part I.	535
27	Slavery ...	Slavery; captured prison- ers.	British Burma Gazetteer, Vol. II. Upper Burma Gazetteer, Vol. I, Part I. A. R. Colquhoun, Amongst the Shans, London, 1885.	237 533 69
28	Music and poetry.	Gourd instrument, bronze drums.	McMahon ... M. and B. Ferrars, "Burma," London, 1900.	329 153
29	Arts, e.g., pottery, weav- ing, dyeing.	Tradition about weaving among Lailong Karens, consequent closing of looms.	Upper Burma Gazetteer, Vol. I, Part I.	543
30	Engineering and imple- ments.	Weapons, cross-bows, spears, etc.	Upper Burma Gazetteer, Vol. I, Part I. British Burma Gazetteer, Vol. II.	533 232
31	Miscellaneous customs in regard to fire, water, etc.	Fire in cemetery, respon- sibility for— among Mepu Karens.	Upper Burma Gazetteer, Vol. I, Part I.	553

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1	2	3	4	5
32	Chronology ...	Names of months, etc.	Upper Burma Gazetteer, Vol. I, Part I.	529
33	Food, tobacco, etc.	Feasts. Red Karens. <i>Khaung</i> ; use of pipes, etc.	British Burma Gazetteer, Vol. II. McMahon ... Upper Burma Gazetteer, Vol. I, Part I.	244 94 550, 532, 535
34	Miscellaneous, folklore, etc.	River of running sand. Traditions of creation and fall.	British Burma Gazetteer, Vol. I.	163
35	Anthropome- tric data.	Cephalic index. Sgaw. Pwo. 82.1 82.5 Facial index 127.4 123.6 Height 159.8 160.9 standing.	Anthropometric data from Burma. B. Gupta, Calcutta, 1906.	172

THE TAUNGTHUS.

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1	2	3	4	5
1	Present habitat.	Southern Shan States, Thaton District of Lower Burma.	British Burma Gazetteer, Vol. I. Upper Burma Gazetteer, Vol. I, Part I.	186 554
2	Origin ...	From further north and east. Legendary migration from Thaton.	British Burma Gazetteer, Vol. I. Upper Burma Gazetteer, Vol. I, Part I.	187 555
3	Allied tribes	Karens ...	Burma Census Report, 1901, Part I.	125
4	Language and dialects.	Belonging to the Karen group of the Siamese-Chinese sub-family,* closely allied to Pwo Karen.	Burma Census Report, 1891, Vol. I. Burma Census Report, 1901, Part I. British Burma Gazetteer, Vol. I.	207 94, 86 188
5	Religion ...	Buddhism, tempered with animism. Offerings to spirits. Harvest <i>leipbya</i> .	M. and B. Ferrars, "Burma," London, 1900. Burma Census Report, 1891, Vol. I. Upper Burma Gazetteer, Vol. I, Part I.	156 208 558-59
6	Birth ceremonies.	Burial of navel string etc. Contributions of money. Ceremonial washing.	Burma Census Report, 1891, Vol. I. Upper Burma Gazetteer, Vol. I, Part I.	208 557
7	Marriage customs and ceremonies.	Consent of parents. Wedding feast, etc.	Burma Census Report, 1891, Vol. I. Upper Burma Gazetteer, Vol. I, Part I.	208 556

* Now shown (*vide* Imperial Gazetteer of India, Volume I, page 394) as belonging, with Karen, to the Sinitic group of the Siamese-Chinese branch of the Tibeto-Chinese family.

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1	2	3	4	5
8	Marital relations.	Divorce	Upper Burma Gazetteer, Vol. I, Part I.	556
9	Death and burial ceremonies.	Burial. Measuring of body with cotton, etc.; carriage of torch before bier on "duty days."	Burma Census Report, 1891, Vol. I. Upper Burma Gazetteer, Vol. I, Part I.	208 557
10	Clothing ...	Men—dress like Shans. Women—dark smock and petticoat; coloured patch work on sleeves in Upper Burma. Tasselled head-dress; leggings.	British Burma Gazetteer, Vol. I. M. and B. Ferrars. "Burma," London, 1900. Burma Census Report, 1891, Vol. I. Upper Burma Gazetteer, Vol. I, Part I. "Burma." Sir G. Scott, London, 1906.	187 155. 208 554 127
11	Personal ornaments.	Hair spikes, earrings, bracelets.	Burma Census Report, 1891, Vol. I. Upper Burma Gazetteer, Vol. I, Part I.	208 555
12	Agriculture...	Harvest customs (animistic).	Upper Burma Gazetteer, Vol. I, Part I.	559
13	Writing and drawing.	Written character akin to Shan and Burmese.	British Burma Gazetteer, Vol. I. Upper Burma Gazetteer, Vol. I, Part I.	188 555
14	Miscellaneous, folklore, etc.	No paddy to be taken from grain bins during the month of <i>Pyatho</i> , nor ashes to be removed.	Upper Burma Gazetteer, Vol. I, Part I.	560
15	Anthropometric data.	Cephalic index ... 82.1 Facial index ... 121.5 Height standing... 161.2	Anthropometric data from Burma. B. Gupta, Calcutta, 1906.	190

THE SALONS.

References :

ANDERSON = "The Selungs of the Malay Archipelago." J. Anderson, London, 1890.

CARRAPIETT = "The Salons." (Ethnographical Survey of India, Burma, No. 2.) W. J. S. Carrapiett, Rangoon, 1909.

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1	2	3	4	5
1	Present habitat.	Mergui Archipelago ...	Anderson ... Carrapiett ... Burma Census Report, 1891, Vol. I.	1, 8 1 209
2	Origin ...	Traditions of and theories as to origin.	Carrapiett ... Burma Census Report, 1891, Vol. I.	3, 19 211
3	Allied tribes	Sea Jakun of Malay Peninsula.	Carrapiett. (Preliminary Note.)	
4	Language and dialects.	Belongs to Malay family. Has affinities with Malay and with Mon Khmer languages.	British Burma Gazetteer, Vol. I. Burma Census Report, 1901, Part I. Anderson ... Carrapiett ... Burma Census Report, 1891, Vol. I.	189 91 36 4, 19 169
5	Religion ...	Primitive form of animism; nat festivals; idea of deity, etc.	British Burma Gazetteer, Vol. I. Anderson ... Carrapiett ... Burma Census Report, 1891, Vol. I.	190 15, 18 11 210
6	Birth ceremonies.	Naming of child; confinement, etc.	Anderson ... Carrapiett ...	29 10

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1	2	3	4	5
7	Magic and witchcraft.	Propitiation of nats ...	Carrapiett ... Anderson ...	11 30
8	Marriage customs and ceremonies.	Consent of parents. No regular ceremony.	Anderson ... Carrapiett ...	28 8
9	Death and burial ceremonies.	Abandonment of dying persons ; exposure of body, etc.	Anderson ... Carrapiett ...	31 10
10	Clothing ...	Ordinarily only loin cloth of scant dimensions.	Anderson ... Carrapiett ...	10 18
11	Games and amusements.	Dance described ...	Anderson ...	17
12	Hunting and fishing.	Hunting dogs. Fishing ; sea-slugs, etc. ; harpooning of devil fish ; collection of honey.	British Burma Gazetteer, Vol. I. Carrapiett ... Anderson ... Burma Census Report, 1891, Vol. I.	191 9, 13 20, 23, 27 210
13	Agriculture ...	A little practised by land Salons.	Anderson ... Carrapiett ...	12 20
14	Habitations ...	Live in their boats. Houses of land Salons described. Boats.	British Burma Gazetteer, Vol. I. Carrapiett ... Anderson ... Burma Census Report, 1891, Vol. I.	191 7, 9 11, 18 210
15	Trade ...	Trade with Chinese ; sea-slugs, etc., exchanged for civilized commodities.	British Burma Gazetteer, Vol. I. Anderson ... Carrapiett ... Burma Census Report, 1891, Vol. I.	191 21 15 210
16	Mediums of exchange.	Sea-slugs, snails, rice, cooking-pots, etc., mats.	Anderson ... Carrapiett ...	28 15

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